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communications, addressed either to the Editor ov the Publisher, (except those of Agents,) must be gest paid.

MISCELLAMBOUS SELECTIONS.

FROM THE CHRISTIAN WATCHMAN. INCONSISTENCY IN PROFESSORS OF RELIGION The sun rode high and had dissipated the squalls of Nature dressed in her gayest robes invited to persue an object which required me to visit a ant port. I stepped on board the Volant, a fine sel commanded by Captain —. He had all the eless roughness of a scafaring man, without the reng vices common in that profession. At our first view. I perceived him a gentleman without polish, sed of humanity without its weakness, capable endship, requiring none of the common pledges security, and sociable without affectation. A g voyage and much intercourse confirmed my conres concerning him, and left upon my heart the of high esteem. A gentleman who took passage th us, who appeared to have read some, and seen a e of the world, put every means in requisition to rt an influence over all on board. He was a disciof the French schools, and professed an unbounded red to Revelation. He was admirably qualified for undertaking. He had some knowledge of the annt and modern philosophers, unbounded effrontery, at loquacity, and an air of the utmost confidence cu he advanced a position. One fine evening, bea dead calm, the passengers, the officers and the desultory conversation, our enlighted reformer made n, and then laid it to God. I lasked him whether ant he was bound to take his ground, and I would ake mine, adding, if you do not believe them, your

ads mixing promiscuously upon deck, in the midst umber of remarks upon the unreasonableness of velation, and endeavored to support them by refer-ce to scripture facts. He particularly referred to villany of old Moses and the ferocity of his slaves, o destroyed the nations of Canaan without provoca elieved the books of Moses, to be authentic histo-He hesitated to answer. I said, as a fair dispunduct is scarcely rational, to vent your ill feelings in those who you do not believe ever to have had stence.—He said, he believed the facts stated, but in the being of a God, and that he exercised any atrol over the affairs of this world, such as piagues, ines, earthquakes, thunder-gusts, and such evils. replied in the affirmative. I asked whether it were posable that God could be angry with and chastise or nations for any sin they might commit?-He d ves. I asked what was the difference between of Submission and Conformity to the will of God. d's making use of one nation to scourge another. employing a famine, a plague, or an earthquake lost his temper and became very abusive. ed, and we retired to our respective births of Provid nsient circumstance connected with the state of the ter or the vessel. Good morning, Captain, how do Thou hast said, O Lord Jesus, of thyself, with relaver we may hate, we cannot reason down. library and manuscript sermons. I have a melanto burst in thinking how much sin and suffering th bave avoided, had such a father lived to be guide and tutor of my youth. Well! he is gone, be sea is my home. A paternal uncle, an old al, forgive me, sir, my feelings are naturally ck-A paternal uncle, a deacon of his church, who in the village and kept a store, took me into his ly, that my education and morals might not be lected. Every one applauded this act of humaniand generosity. Young - was now provided said. This man, sir, was of a very singular od. of orthodox sentiments, and would defend with tears and arguments which procured him a or being the most pious man in all the village. had family prayer twice a day; and on Sunday, e, covetousness and injustice. In the store there as many different prices of articles as there were ties of successful fraud. Intimate friends who not likely to purchase elsewhere, and the poor ould not, because they wanted credit, were sure ly high. Being a relative and supposed dependhad his confidence, and was frequently employerous instances of falsehood and lying, which, there

send some crackers and cheese to his children. His rage had no bounds. Myself and father were objects ful, the evil will be avoided; and the rich will emthe Methodist comexion are authorized to act as Agents, in obtaining subscribers and receiving payment.—In making of a cask. "You," said he, "are a limb of the old conducive to their present and final salvation. The ications, they are requested to be very particular in priest. I was forced to contribute during his life to your support and that of the rest of the chicks. Hold your tongue and get me what I want, or I will wring off your bastard's head." My uncle heard all this, nal debt is liquidated with little difficulty, where a came and shook hands with him, handed him a chair, large proportion of the money is subscribed before the and assured me if ever I took such liberty with one of building is begun. On this side of the water (Engand assured me if ever I took such liberty with one of his friends again, he would severely chartise me, and land) we have doily demonstration of the extellance dismiss me from his house. I made no reply. Night of the measure, in the settledness of our congregations, and at eleven o'clock Heft the hated habitation a tions, from whom we raise large supplies for the poor. came, and at eleven o'clock Heft the hated in bitation a friendless boy, and the next morning at subrise, I was The rich pay for their superior accommodations, and in Boston. I went on board the brig Fanny, that forenoon, and in her I took my first trip. As I had been tenderly treated in my early days at the parsonage, you will guess I had something to encounter. I used sometimes to sigh under my hardships; curses and their wants in sickness and old age. From these concaths at night seemed at first a poor preparation for gregations mainly, we raise 35,000t. sterling in 1 year oaths at night seemed at first a poor preparation for rest. But these men were better than the Deacon: they were what they professed to be, and he was a vile hypogrite. I now, sir, substituted Paine, Voltaire, and Volney for the Bible, the ocean for the peaceful village, and the rough, honest infidelity of a ship's crew, for the family of an artful hypocrite. Since those days I have read and thought much. Some months ago, being on deck one dark squally night, the thought of my father took possession of my mind and heart. had read some papers he left, expressive of his religious sentiments, and his reasons for them. The inquiry rushed upon me, was he an honest man? Was he a man of judgment? Report furnishes an affirmative to both. Why then his sentiments ought to be examined. A hypocrite has driven me to infidelity; but there are hypocrites in every department. My father recommended the Bible; I will read it, and judge for myself. I did so, and, though I am no Christian, yet I believe that Book is true, and came from God .- I was glad to hear it defended last night. You have safe ground, sir; I know all their arguments. Remove from religion the errors of establishments, the follies of fanatics, and the inconsistencies of false professors, and infidelity is starved and gagged. hypo-If ever I should visit the village where the old crite lives, I'll stir up a fine breeze with him. Forgive me, sir, that would be wrong, perhaps. I was a fool that it did not occur to me that no system is to be judged of from the conduct of those who hold it. either ought to have examined religion for myself, or have placed dependence, if too young for the task, upon the wise and virtuous. But, sir, youth is rath; and I am yet too precipitate and violent. A ship is a bad school for self-government. I hope God will forgive the old man and me, and enable me to forgive him; he was naturally and morally impossible for God to is my father's brother, after all. I have done wrong the any hand in it. I would have any hand in it. Davy's locker, I had met with a but birth, and the crew than ever manned a pirate.

" One sinner destroyeth much good." MONITOR .- No. 7.

"Thy will be done in earth as it is in heaven." Nothing is done here, any more than in heaven, but ch a purpose? He was silent for a few minutes, by the will or permission of God; but men do not also the passengers and crew enjoyed a laugh at his ways love that will, because it is often opposite to their desires. If we sincerely loved this will of God, otain interfered and informed him, if he wished the subject as a gentleman, there was liberty ven. We should thank God for every thing: for board the ship which he commanded. The his hand. We should not then murmur at the ways ence, but approve and adore its wisdom.

the night. Next morning, just as the sun was aring obliquely, a blaze of glory upon the bosom of cocan, disturbed with nothing but a gentle ripple, the accomplishment of thy will: may it also be acaw our Captain abaft, leaning over the tafferel and complished in me; may I love it; may it sweeten and ng in the wake of the ship, in that attitude which endear all events to me; may I annihilate my own, to cated deep thought rather than interest from any cause thy will to reign in me! For it is thine, O

do? Good morning, sir—Poor fellow, I pity him my heart. Who? Mr. — Come hither and tell you why. It is possible he may have fallen that example should lead us. Thou art our pattern. o bad hands, like myself. Some corrupt professors Thou didst is thing upon earth but according to the y have made him an enemy to that Book, which, will of thy Father, who vouchsafes also to be called My ours. Do thou fulfil his will in us, as thou didst in er was a Presbyterian minister in the state of Mas- thyself. Grant, that we, being inseparably united to He was, according to report, a good man thee, may never seek to do our own will, but his; so d a faithful pastor. I remember but little of him, that not only our religious actions, but even our eatdied when I was eight years of age, but he lives ing, sleeping, conversing, may all be done with no in the affection of a few of the old people. I have other view than that of pleasing him. Then shall our whole conduct be sanctified; then shall all our deeds by, painful gratification in looking them over when become a continual sacrifice, incessant prayers, and port. I indulge in this sometimes till my heart is uninterrupted love. When, O Lord, shall we arrive at this disposition? Do thou vouchsafe to conduct us to it: do thou vouchsafe to subdue our rebellious will by thy grace, for it knows not what it would have, and nothing is truly good but a conformity to thy will.

Feneron.

ADVANTAGE OF PEWS.

The Rev. Richard Reece, who lately visited this country as a delegate from the British Methodist Conference, to ascertain the state of Weslevan Methodism in the United States, has just published two letters in the Wesleyan Methodist Magazine on the subject of the Westeyan Methodist Magazine on the subject of and obviously exhibit themselves. But when we see his visit. The following remarks on the advantage of him strike from that list of passages proper to be used pews in churches, are extracted from his last letter in in the devotional services of a Christian assembly of the Magazine for January 1825. After mentioning the nineteenth century, not only the 60th Psalm, but syoung people were trifling, they were severely that he preached in John-street, New York, he manded; but all this was mixed with passion, ca-

"The men and wemen sit apart in all our places of worship, on benches with railed backs, no pews being allowed by the Conference any where. However, many of the societies in New England have freed themselves from this custom, and rejoice in the convenience and comfort of family accommodation in the to fill up the spirit casks with water at night; I house of God. The parents have now their children deem it unnecessary to spend time to explain, since, if the been engaged to suit sand to the color of the and servants under their own eye, and are forming we mistake not, it requires but a moderate share of ar and many such little offices. I have heard him them into habits of respect and veneration for the chare when about to sell an article that it cost him place and the employment. Every good man having the more than I knew he gave for it. I remember provided a habitation for his family, should feel it his next care to procure a seat in the house of God for thority to erect such a Procrustean standard as this, a fellow before the mast of this ship but would them. The one is essential to the preservation of life, and to pinion, not the judgment of a fellow-creature, shamed of. My father, sir, had given me an aband the other to the improvement of it. There we but the judgment of Heaven? ice for falsehood and drunkenness, but my em- live, and here we are taught the way to life everlastr would encourage in his store a set of base fel-tipling for half a day, while their poor wives and they love the place where their parents have honored

Trustees also feel the advantages arising from the pew this enables us to build chapels for the benefit of the poor, where we could not otherwise race them;—our funds for the relief of our own poor are supplied, so that our Leader's meetings can regularly minister to to supply the poor heathens with the gospel. port numerous Sunday schools, and are enabled to supextend the gospel among the poor at home;" instead of our pews being a detriment to the poor, they are sources from which the poor, and the work of God derive a revenue of important advantages."

THE CHRISTIAN'S MANUAL.

[FROM THE METHODIST RECORDER.] Review of "The Christian's Manual; a treatise on Christian Perfection, with directions for obtaining that state. Compiled principally from the works of the Rev. John Wesley, by the Rev. T. Merritt," New York, 1825.

The portability of this work, is certainly a recomendation, when we consider that it is designed for, and should be, the *pocket* and *closet* companion of all such as are "going on to perfection." It possesses also the rare talent of expressing much in little space. The reader, without having to ascend the difficult and tiresome summits of redundant phraseology or arrangement, is conducted immediately to the subject he is in quest of. The author calls it a compilation, and in his preface, vindicates the term, and the propriety of presenting compilations to the public; in several respects we find it to be an original work; and in the whole, just such an one as the Methodists for years have wanted.

Ckap. 1st. Points out the "Necessity and nature of Justification." Those who attentively read this chapter, as an introductory one, will find it to be remarkably pertinent.

Caap. 2d. Treats of "Christian perfection," in a manner so plain, that we know not how any can mis-apprehend; a style, pure end pleasing, and if the ar-guments benefit as a blo are of the scrip-dox, we confess we know little either of the scriptures" or of the power of God.

In chap. 2d, directions are given for seeking Christian perfection, which we have no doubt will be a source of indescribable encouragement to many a panting heart, whose language is, "I shall be satisfied when I awake with thy likeness."

In the fifth chapter "The evidences and marks of how any who have the least knowledge of this blessed state of Christian attainment experimentally, could controvert the contents of this chapter. We think on the contrary, that many who before have been weak other gospel 7 and contrary, that many who before have been weak other gospel 7 and contrary. would not suffer indecent evil as well as good; because evil becomes good from in faith, would, on reading this chapter, hang their interests of their fellow men. Will Mr. C. take from shields anew, and go forth quenching the fiery darts of Satan.

The contents of the sixth and seventh chapters may not meet with the approbation of superficial Christians, but we feel assured, that none of those who live godly in Christ Jesus, will say, these are hard sayings, who can hear them.

The "extract from Mr. Sutcliff's Sermon," and with which the volume is closed, we think to be a valuable addition to it, as there are many who will plead for

It is pleasing to learn that the inquiry after gospel holiness, is increasing among the congregations of the Methodists; and as this doctrine preached and practised, is the most effectual way to promote revivals in religion, so is it the most effectual way to preserve them, when they are promoted.

We believe no author of modern times, has written so clearly on this subject, as the Rev. Mr. John Wesley, from whose works much of this volume has been borrowed; and presuming that many who are not in communion with the Methodists, are sincere in their inquiries after this state, we beg leave to recommend it to the pious of all denominations.

March 14. REVIEWER.

REVIEW.

FROM THE RECORDER AND TELEGRAPH.

THE PROPER CHARACTER OF RELIGIOUS INSTITU-TIONS.—A Discourse delivered at the opening of the Independent Congregational Churck in Barton Square, Salem. By Henry Colman. (CONTINUED FROM OUR LAST.)

We should be sorry to exhibit the remarks of Mr. C. in any other light than that in which they fairly that where Paul confesses himself "the chief of sinners;" and that in the 51st Psalm, where David prays, "Purge me with byssop, and I shall be clean:" the former on the ground, chiefly, that Paul was a greater sinner than other men, and the latter because it refers to an obsolete custom; when, we say, he descends to this minuteness, we feel as if we could not mistake his meaning. The grounds upon which these last passages are used, in the devotions of the sanctuary, we Christian knowledge and experience satisfactorily to understand them. But it is more important to inquire, where is this system of excision to end? who has au-

We should rejoice to be spared the pain of making these remarks. Had Mr. Colman simply told his hearers that the Scriptures were to be judiciously applied those who professed it, and as this man was served, and inquiry is excited, which sometimes occa- and customs widely different from our own; and that

blindness not to perceive a strong resemblance to some of the aspersions which, during the last century, were cast upon the Bible by the champions of infidelity. In these aspersions Mr. C. is not alone. Other Unitarians, not only in foreign countries, but in this coun- he urged every thing else, in itself good. try, have indulged in a freedom of remark respecting the Scriptures, which is suited to produce but little Christ, and seeing the world around I in lying in wickthe Scriptures, which is suited to produce but little respect for its inspired character.* It is possible, and to present appearance, not improbable, that the time is at hand, when the great question respecting the divine authority of this sacred rot use, ment again be significant, and the battles which have been won on the side of its inspiration, be fought over again. But it is the first of the full acknowledgement of the divine accipitated that and which owes more to the full acknowledgement of the divine against of the Scriptures. acknowledgment of the divine origin of the Scriptures,

than any other land, is to be the principal theatre of that contest, we trus! there will be found, among the posterity of the pilgrims, not a few, who will stand forth in its defence, with a zeal and energy worthy of the tears and sacrifices which it cost, to establish its

ninion among them. 4. The discourse is in a high degree uncharitable

and illiberal. It is much to be doubted, whether there ply the wants of our worn out ministers, as well as to are any words in the English language, which have been more misinterpreted and abused, than charity and liberality. In their proper application, they denote a benevolent and generous disposition. Such a disposition as makes a man love his neighbor as him--and inclines him to regard the rights of others, as he would have his own regarded. It neither denies the liberty of another to form his own opinions, nor attributes to him opinions which he does not maintain. Much less does it allow of misrepresenting what a man believes, and then holding him up to derision, on account of that belief. It admits and requires that error should be exposed, and if it be highly dangerous, that it should be exposed with great carnestness and plainness; but it demands that it should be done from motives of benevolence only. The reader will judge for himself, after what has been said, whether the Sermon under review partakes of this character. Does it contain a fair and dispassionate view of the sentiments which it aims to refute? Which of all the denominations who are brought successively under its lash, will feel, when they read the sermon, that they are dealt with on principles of justice? Mr. C. abounds, indeed, with words and professions of charity; but it would seem almost as if it were that he might the more violently abuse those to whom they are tendered.

The discourse invades, moreover, the right of priate judgment. Because there are Christians who believe it to be their duty to associate as a church of Christ, and to adopt a covenant, and articles of faith, for the sake of a better understanding of each other's views, and thereby becoming more nearly united to each other, Mr. C. inveighs bitterly against them, as "men of limited minds, who have yet to learn what the spirit of Jesus is;" who "actuated by narrow sentiezests, would fence in themselves and their friends, and shut out the rest of the world. The nature then comes to a single point. These Christians, reading the word of God for themselves, are fully convinced that it is their duty to associate in the manner specified, and not to receive into their fellowship any who do not give them satisfactory evidence of Christian Mr. Colman thinks that this is not their duty. piety. Whose judgment and conscience then shall they fol-Christian perfection," are considered. We know not low, Mr. Colman's, or their own? But if they follow their own, they must continue to do as they have done, and most sincerely and honestly to maintain that the them this right of thinking and indging for or if they have independence enough to use it, will be asperse, as he has done, both their intellectual and moral character? It will be for the candid to determine with how much consistency it is said, after this, "that it is not for one hungar being to undertake to decide peremptorily for another; and above all not to treat his fellow Christian with any thing like severity or supercitiousness." Nothing is more common, than for men to be loud in the defeace of principles, the benefit of which they are unwilling to allow to others. The history of what has been said in the world about "liberty" and "equality," no less than about "charity and liberality," is full proof on this point. Alas! for poor buman nature: man is ever prompt to say, Let me pull out the mote out of thine eye, when behold a beam is in his own eye! "Happy is he," says an apostle, who coulemneth not himself in that thing which he alloweth."

TO BE CONCLUDED IN OUR NEXT.

* Mr. Belsham published, in 1823, a new translation of St. Paul's Epistles, with an exposition and notes, in 4 vols. 8vo. In the Quarterly Keview for April, 1824, there is a review of the work, in which the following quotations are given as speci-mens of the manner in which the author frequently speaks of the reasonings and arguments of St. Paul. Vol. i. p. 112. "Such is the train of the Apostle's reasoning,

the defect of which need not be pointed out."
P. 125. "His argument, if it prove any thing, at all, proves,"

&c. P. 171. "Such, no doubt, was the Apostle's meaning, if he has any meaning at all," &c.

Vol. ii. p. 105. "In every light in which I can view this argument, it appears to me is relevant and inconclusive."

Vol. v. p. 136. "Such is the nature of the Apostle's argument, which, to say the truth, is of no great weight."

Upon the conduct of the author in thus arranging the Apostle's the collection of the author in thus arranging the Apostle's the collection of the author in thus arranging the Apostle's arguments are appeared.

Upon the conduct of the author in thus arraiging the Apos-tle at the bar of his superior judgment, the reviewer observes, "We cannot trust ourselves to express all the feelings which Mr. Beisham's language on this point has excited in our minds, yet we are equally unable to quit the subject without testifying our indignation at the language itself, and our disgust at the spectacle which the book ventures every where to present, of the great Apostle of the Genthies, rebuked and reprimanded for ignorance and incapacity by the minister of Essex Street Cha-nel "

ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD.

MR. BADGER.

It is arrogance alone that can lead any one to claim infallibility for his opinions. The friends of Education Societies may possibly have been carried so far by the strong current of their prejudices sometimes, as to undervalue the labors and successes of men whose acquirements fall below a certain standard. In their zeal to increase a learned ministry, they may have estimated too lightly the piety and the courage which have obviated difficulties in their way to eminent usefulness; and on the other hand they may have yielded undue credit to "learned dulness." "To err is hutipling for half a day, while their poor wives and lies were half starved and half naked, and when were intoxicated, charge them more than was I judged, sir, of the nature of religion from the lies of their portion. It goes far to secure a regular attendance on public worship; for an empty pew is soon observed by the sometimes occariously appued to the principle for which they were intended to the principle for which they were intended to the principle for which they were intended to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended; they love the place where their parents have honored to the principle for which they were intended to the principle for which they were intended. I have the principle for which they were intended, and when the parents have honored to the principle for which th

in high reputation, I concluded that he was as good if not better than others. I hated the name of religion, and associated it with every thing that was vile; but the following circumstance fixed my resolution and sealed my fate.—One day a tipler entered the store, who had already drank too much. I knew his family, and felt for the poor children who were pinched with cold and hunger. He called to me rather roughly for a glass of spirit. I pleasantly told him he had better allsy. For while our ministry is enlightened and faith-

I do not wonder, that any man I wing the spirit of of Providence in the moral as well as the natural world, is constructed on the principle of adaptation between means and ends, it seems to me that the most unprejudiced Christians will say, "lay hands suddenly on no man;" but let teachers of divine truth, be thoroughly furnished, and go forth to their work with

the whole armor of God upon them. You fill permit me to say, in reference to your cor-respondent's quotation from the "Boston Yankee," that it seems to me irrelevant to the point in dispute The question is not whether those classed among incompetent preachers are possessed of no valuable qualifications; but whether the possession of other qualifications within the reach of their zeal, is not necessary, to give them an extent of influence corresponding to the sacred elevation of the office they take on them; and to "their knowledge of human nature and the work of God's spirit, of divinity, and of the scriptures," their anointing of the Holy One, and their zeal, must qualify them for some degree of usefulness; but the question is, whether it be such a degree of usefulness, as will warrant their assuming the awful responsibilities of vindicating the truth of Jesus, against the numberless forms of enmity with which it has to contend. Without general knowledge—without the mental discipline of mathematical studies, and without the means of reading and investigating the original scriptures, I think it can hardly be said they are competent to meet the fair demands of the church on her ministers, in an age of abounding infidelity and licen-

With all my respect for the character of Mr. Fisk, and with all that affection for him growing out of intimate acquaintance, I cannot refrain from saying that he has given a fairer view of his warm heart than of his solid judgment in the letter referred to. And the has expressed must appear singular to opinions he those who know that he gave himself to an eight years course of study, and on that broad foundation is now establishing a character in Palestine whose influence will be felt to the latest generations. But with him, the eye affects the heart" powerfully, and standing as he does, almost alone, in the midst of a population wholly ignorant of Christianity, it is easily accounted for, that he should even long to embrace in his arms as a fellow-laborer, any Christian, bowever unlettered. Every one must admire the spirit of this heroic and devocad missionary; and not one less, because he has expressed himself too unguardedly on a general subject of so much importance. We all feel, I trust. that learning, and whatever else comes in competition with duty to the souls of men, must be sacrificed; but our judgment as to the fact of a competition in given cases may widely differ. In forming this judgment. we cannot safely rely on our feelings; and in some cir-cumstances, it is extremely difficult, not to say impossible, to form a just judgment, in consequence of highly excited feeling. How far this consideration ought to qualify the opinions of Mr. F. in the estimation of his friends, I cheerfully leave to your correspondents to

"A Methodist" has used a mode of expression once or twice, which I know is common, but which I do not well understand. I refere to his mention of those "whom Christ has called and honored in the sacred office." If the Education Society rejects those that are called of Christ, it is certainly an unchristian institution-or at best, an unchristian act. My view of a call to the ministry is simply this; that a man have scriptural evidence that he is a new creature—that he have an ardeut desire to become instrumental in the salvation of his fellow men; and, that the Providence of God places within his reach, and gives him the disposition to improve the means of becoming a scribe well instructed. I cannot regard visible or immedi ate success as evidence of a gospel call, because even inspired prophets have been compelled to exclaim who hath believed our report," and, "I have stretched out my hand all the day long to a disobedient and gainsaying people," while other men have been instrumental in the conversion of many and abandoned sinners, at the very time when they themselves were living in the daily practice of flagrant crimes. These facts alone, would make me cautious of conceding to any man the right to preach the gospel, on the ground that his labors had been successful.

But I would inquire-Is every man who may offer himself as a candidate for the ministry to be accepted. merely because he may have been bonored as the instrument of saving some sonls? And where is the Christian on earth who is faithful in the use of a single talent committed to him, that must not thereby do good. I conceive that every Christian, in every station, is bound to preach Christ, by word and example, to all around him; nay, he is bound to study the Bible with this object in his eye-to make it the great business of his life, to bring souls to Christ. But is every Christian who does this, at liberty to consider himself qualified for the sacred ministry

Will not "A Methodist" allow, that some peculiar "aptness to teach" is necessary to a minister? Here-in we agree. Will he not allow that some more knowledge of divinity and of the scriptures is requisite in a public teacher, than in a private Christian? Here too, we agree. The only difference between us lies in the extent of knowledge that is requisite according to the general principles and particular precepts of God's word, for the ministerial office. And when we take into view the nature of prevailing errors, their numbers and extent, the literary character of their advoagainst the precious dectrines of our holy religion, from the pulpit and the press, it would seem as though we could not long continue to differ on this point. I know that it is not by might nor by power, but by the Spirit of the Lord, that these errors are to be sub verted: yet we all know, that God discovers to creatures his wisdom, in adapting the instruments he em-ploys to the ends he aims at. On the same principle that the Methodist Conferences appoint their most able

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The split of the was at length attacked by the same violent discovered talents for legislation and government, that other would have raised him to eminence in any profession other, since he who is gone is capable of returning? and any country." And I do believe, that when those prejudices subside, which have been excited by various circumstances throughout a large portion of the Methodist denomination, against a thorough classical education for its ministers, there will arise many among them, who will take the ground the Education Society now occupies, and defend it with a zeal and power, that will make your present correspondent even you may be assured he will much more cheerfully sit render, which is more acceptable or endearing. So if pangs of remorse, more dreadful than the pangs of at their feet, to receive instruction, than he now takes A CONGREGATIONALIST.

RELIGIOUS WISCELLANY.

DEATH OF A SUNDAY SCHOLAR ON THE FIELD OF BATTLE.

From the London Sunday School Teachers' Magazine. village was so refractory, so vicious, and so lost to every thing that was decorous and good, that it was necessary he should be expelled the school. As he grew in years, the evil propensities of his mind manifested themselves in multiplied acts of dissipation. At length he enlisted for a soldier, and went abroad to serve in a foreign country, leaving behind him a pious and affectionate mother, to mourn over the follies and vices of her depraved son. After a considerable lapse of time, man residing at the same place, was about to go out as a sergeant to join the regiment to which this youth belonged. He, knowing both the mother and the son, and apposing the old woman might wish to communicate through him some message to her son. waited upon her preparatory to setting out on his journey. He found heathe subject of heavy affliction, and fined to her bed. He introduced to her notice the bject of his visit, and the old woman had only one boon to bestow-had only one request to make to her rebellious son. The boon was a Bible. The request, that for the sake of his poor dying mother he would article of our creed. We talk only of what may be, read at least one verse each day. The sermant departed. He arrived in the foreign land to which he was destined, and there he found the former Sunday School scholar as wicked a man, as he had been a He lost no time in making known to him his mother's request. The sergeant said to him, "I am the bearer of the last gift, and the last wish of your poor mother." "What!" said he, "is she dead then?" "She was not," replied the sergeant, "when I left England, but I think there cannot be any doubt that she is dead before this. Here," said he, " is a Bible (giving it him) which your mother has sent you. and she has only one request to make of you, and that is, for her sake you will read one verse a day at least." -"O," said he, "if it is only one verse, here goes."

He opened the Bible—he looked—he paused:— Well," said he, " this is strange, that the first verse that caught my eye should be the only one I ever learnt to read in the Sunday School. 'Come unto me all ye that labor and are heavy laden, and I will give you rest." He began to inquire who "me" was; and the pious sergeant, like Philip of old, spoke to him of From this period a manifest change was observable in his conduct. It was not a very long time after this circumstance, that the regiment to which he belonged was engaged in battle. When the conflict was over, the sergeant before mentioned walked over the field of blood, and discovered his late pupil lying under a tree a corpse. The Bible was open at the passage before quoted, on which he had reposed his dying head, and its sacred pages were soaked through with his blood. Its cheering invitation had doubtless been the exercise of his dying faith, and the meditation of that divine record had consoled and sanctified him, being in him "a rod and a staff" through the valley of the shadow of death; and in this manner it may have pleased God to counsel him by his wisdom, and after that receive him into glory.

Thus terminated the life of one Sunday scholar, over

whom, perhaps, a teacher had many times sighed— "Ah! I have labored in vain, I have spent my strength But cease these hasty and discouraging for nought." conclusions. If the vision tarry, and above all, let us learn from this circumstance the importance of endeavoring to teach the children the import of what they read. Let us be concerned to render it not needful for our youth to ask in future years who that "ME" is, that is graciously revealed in the Scriptures; but embracing all the opportunities we possess of introducing his character and offices to notice we may avail ourselves of them in hope that the divine blessing may be poured out upon our labors; and that the children captivated by his excellences, far from turning aside to crooked paths, may be led to exclaim, "Lord, to whom shall we go but unto thee, for thou hast the words of ETERNAL

PROM THE CHRISTIAN MIRROR QUESTION.

Have we reuson to believe that our departed friends are acquainted with our actions? - J. REPLY.

We who dwell in houses of clay have little know ledge of what is passing in the world of disembodied spirits; none except what God has been pleased to mmunicate in his written word. It does not by any means follow, that those spirits are unacquainted with the transactions of our world; for they may, and doubtless do, possess modes of acquiring and conveying knowledge, which are totally different from ours. We do not find, however, that the Bible contains any explicit revelation on the subject. Of course we are eft to our own reasonings; and these can, at the utmost, only conduct us to a probability. We are not sure they must not even stop shorter still.

Revelation informs us that angels, both good and bad, are acquainted with human affairs. The former are sent forth as ministering spirits to them that shall be heirs of salvation. The latter exert a constant ageacy among us, as seducing spirits, tempting us to sin, deceiving and attempting to destroy. reasoning from analogy, we may think it probable that the spirits of our departed friends also have a knowledge of us, and some agency respecting our affairs. For, until the morning of the resurrection, they are discucumbered by belles, as perfectly as those opinits who never had any. Therefore we can perceive no special reason why they should not revisit the earth, being as capable of doing it as angels or demons. And if angels take an interest in the salvation of the kingdom of Christ; can we suppose that ransomed sinners will cease to feel that interest as soon as they leave the world, and not wish to return occasionally and witness its progress? Unquestionably their interest in Zion will be augmented: they will learn her condition at least from the repe the angels; why not by their own inspection? If they prayed and labored for the good of the church while not still desire to know the state of Zion, and employ their enlarged powers for her benefit? And will they not be indulged?

not entirely forsake us. It would seem to be for some purpose that the bonds of affection between Christian friends are so strong; continue till the death of one party, and grow more strong and endearing as the time of separation draws near: and on the part of the survivor cannot be forgotten till he too is called to die.

No doubt Christian friends will recognize each other rushed headlong when both shall have reached their final bourne, and edness, and ruin.

Admit that the one who remains on earth is incapable of realizing, or appreciating, or requiting the service received; still it may be rendered; and when it beaffection which will endure for ever. It is like the attention we render to a living friend when he is asleep, or delirious, or removed to a distance from us. He is unconscious of it at the time. When it comes to his weakness than he now is; and then, knowledge, there is no evidence of regard we ever departed Christian friends minister to our spiritual nedeath. There was no opportunity for conversation Your brother cessities, we may unconsciously receive the benefit; such was his deplorable situation, agony, and heart but when we meet them in the world of spirits they may be far more dear to us, and we to them, in consequence of the service.

But may we not even now realize the benefit of their attention and regard? If we believe, or deem it probable, that they revisit us, shall we not derive some profit? A boy belonging to a Sunday school in a country tives have, and are designed to have, an influence. If we think of a holy angel as witnessing our conduct, do we not dread to be vanquished by sin in his presence, and thus grieve one whom we know to be a ministering spirit? And if we suppose a departed friend to be looking on us, will not the thought have even greater influence? He is one who was long acquainted with temptation, one who now sees what sin is in the light of eternity; one who witnessed but too many of our transgressions in the days of his flesh; one, according to the supposition, who returns from the abodes of purity and bliss, to witness and aid our conflicts, and is looking with intense concern to see us quit ourselves like need. Who could yield to temptation, that be-

We're not of the faith of Swedenborg. We do not believe, that the intercourse between the departed and those who remain is reciprocal. We never see our departed friends with the eyes of sense. by any other mode, receive communications from them. We do not adopt what we have here advanced, as an and what we sometimes think is probable. The use of such a belief, if we had evidence on which to build it. could not be very important, in addition to the abundant truths which are revealed, and the numerous helps in working out our salvation with which we are favored. Were we assured of the fact in question, the practical benefit could be little more than we could receive, by frequently recalling our friends to remembrance, meditating on their present state, and supposing, aided by the light of the gospel, what they would say to us could they rise from the dead, or address us from the world of spirits by an audible voice.

We would here say one word on a question, which was inserted in the Mirror, vol. ii. p. 140; "Are departed spirits ever allowed to revisit the earth, so as to become visible?"-It is difficult to prove a universal negative. That they never become visible, we do not But admitting a few cases we must still believe that they are extremely rare. It they ever do make a visible appearance, we have no doubt the occasion is always extraordinary; and that they come by special command or permission, and to accomplish some special purpose in the divine plan. We "show our opinion" on these speculative sub-jects, at the request of friends and patrons. But if we should divert the attention of one reader from the great truths of revelation, we should exceedingly regret it. Many inquiries might be made respecting another state of existence, and a thousand subjects relating to this life, concerning which it is not wrong to form au opinion; but which cannot be fully solved before the But the great facts and doctrines, which God has seen fit to reveal in the Bible, demand our principal attention, our unwavering faith, and our unreserv ed obedience. These are to guide us through life and make us wise unto salvation by faith in Christ Je-These are to enlighten our minds, and form our

characters, and shape our eternal destiny. SOLEMN WARNING.

While the Rev. John Gano was in the ministry at New York, a certain man who had lived in open hostility to the laws of God, a debauchee, a drunkard, a gambler, a blasphemer, a reviler of every thing saered, was suddenly seized with a most excruciating disorder, and his dissolution seemed to be fast ap proaching. However great were the pains of his body, yet greater were the tortures of his conscience. He sent for Mr. Gano; desiring his carnest prayers; appeared to be penitent, and made many promises o amendment, should his life be spared, of which he had very little expectation. Mr. Gano was importunate at the throne of grace for his recovery and that he might have an opportunity to carry his good resolution into effect.

a few days, obtained relief, and was restored to health; but as too often has been the case, the vows and promises made in the hour of threatening danger was soon forgotten.-Mr. Gano took an early occasion to remind him of the danger, from which he had almost miraculously escaped, and of the solemn purposes of reformation he had formed in the extremity of his distress. The man was impatient at the suggestion, said it was no time then to think of what he had promised when tortured by disease, and pursued the sinful

pleasures of the world without control. An all-wise God saw fit, in a little while to visit him with a return of the same excruciating disorder, and under circumstances of equal alarm. He now reflected upon the disregard he had shown to his vows and obligations.—The terrors of the Lord were set before him in awful array. It now seemed to him that this repetition of the dread malady was a judgment of heaven upon him for pursuing his midnight revels, drunkenness, impurity and blasphemy when he had as it were convenanted with God, that if his life were prolonged, he would become a new creature. He sent for the same pious minister of the gospel, who in reminding him of his former illness, promises, and subsequent wicked career, was anticipated by the unhappy man, who frankly charged himself condemnation, and like a true penitent, could hardly wonderfully granted him. **Fowever he, at length said, if it were possible for him to recover, he should never, he was certain he should never again give the adversary such an occasion of triumph. He should enounce the company of his abandoned associates and would become a champion of the cross. Mr. Gano prayed with him, like a wrestling Jacob, that his of sinners on earth; and the purity and enlargement health might be restored; that he might evince to should lead, and that an example of such solemn promises, once so criminally broken, but of which now seemed so sincerely to repent, might be overruled, in providence, to the glory of divine grace nd to the good of his wicked associates.

In due time the anguish of his disorder abated. He they were here; if this their ruling passion was to relate, he soon relapsed into all the vileness of his their deepest regret on leaving the world; will they cast off all fear of God; no longer regarded the laws ng manner, to obey. of his polluted heart.

Mr. Gano, as soon as in his power, administered awful condemnatio

The spirit of God will not always strive with man. ces of Mr. Gano in health, he was willing to send for him in his unutterable distress of body and mind. How often are those to be found, who have little regard for comes known to him, may be an occasion of a grateful God and his institutions, when in health, yet in the pospect of dissolution; are willing and eager to call or him for help and to solicit ministers and pious friends to call on bim in their behalf.

Mr. Gano visited the unhappy man in his distress but no tongue can describe the horrors of his a ind, his breaking state of despair. All, which could be done was to pray for him. Once more the pious servant o the cross kneeled down by his bed in order to intreat the mercy of God; but, what seemed like a special interposition of heaven, Mr. Gano was unable to utter a single sentence! As soon as he opened his mouth to In resisting temptation, for instance, we ought to en-dure as seeing the invisible God. But inferior mo-bis whole frame was convulsed. He paused till calmness had succeeded this unexpected and extraordina ry incident. He then attempted once more to pray but was instantly affected in the same wonderful man ner! At length he became composed, and the third time, exerted himself to offer up his petitions for his abandoned, despairing, dying fellow creature: but the third time he was affected in the same miraculous manner! He immediately rose and said, it was out of his power to pray. He was utterly unable to strive against such an evident interposition of God. Mr. Gano, however, thought that he would merely say, the

> eproved, hardeneth his neck, shall suddenly stroyed and that without remedy.

Lord have mercy on him; but as he was about to pro-

nounce these words, the unhappy man expired in a state of horror but to be described, and uttering blas-

phemies too awful to conceive! He, that, being often

THE MOTHER OF INVENTION. Two young ladies of New York, while on a visit to the interior of the State last summer, organized a Sabbath School "among the mountains," communication was lately received, an extract from which has been obligingly put into our hands.

"I cannot say," remarks a teacher, "our school is is interesting as it was during the summer; still we have many things to encourage us to persevere even through the cold:—one circumstance let me relate. One of our teachers, a Mr. H. living some distance from the school, started last Sabbath to go, but finding the snow very much banked up, and very cold, he concluded it best not to proceed, but thought be would stop and see how a very poor family were, whose children belonged to his class. On entering he found one of the boys preparing for school, who had neither shoe nor stocking to put on; but as a substitue was sewing old rags on his feet, intending then to make his way through the snow to school, a distance of nearly two The same boy did not know his letters when he entered the school; now he has bought himself a Testament, and can read in it. O may not the conduct of this child shame many Sabbath School teachers, who are so ready to find an excuse for absenting themselves from school? Ah! where is the teacher that manifests as much love for the service of God and the souls of children, as this child did for his school!" Sunday School Mag.

MISSIONARY INTELLIGENCE. The Missionary Herald, for April communicates,

nong others, the following facts:

The village of Kiruah, Owhyhee, contains about 000 inhabitants; and within thirty miles around, there are not less than 20,000 inhabitants, clustered in different villages. On the whole island are at least The preaching of the gospel is now statedly enjoyed at five stations and on four different islands. Of the 18 children which have been born in the Sandwich island mission, since its establishment five years ago, 16 are still living. The Owhyhean Hymn Book, consisting of do pages, and containing 47 "Songs to Jehovah, the true God," has been completed; and an edition of 2000 copies published. It is the joint production of Mr. Bingham and Mr. Ellis.

The number of children in the schools of India, established by various associations, chiefly in England and America, is supposed to be not less than 50,000. In one of the Tranquebar Schools, supported by the Church Missionary Society, out of 52 scholars 45 are Brahmins. In the Serampore College are seven At the latest date of letters from Mr. Fisk, Oct. 20.

of Mussulman Shekhs. They expected to spend the winter in Jerusalem.

ations, according to the plan recently adopted by the Board, is announced in this number of the Herald. Receipts into the Treasury from February 21st to March 20th, inclusive, \$3,447, with the addition of \$100 to the Permanent Fund.—Rec. and Tel.

Mission to South Africa .- Mr. William Elliot was ately ordained in Queen-street Chapel, Sheffield, (Eng.) as a missionary to the Malays, and other hea-thens in and about the Cape of Good Hope. He was expected to sail for that destination shortly, under the patronage of the South African Missionary Society, assisted also by the London Missionary Society.

LATEST FROM BURMAH.

At the monthly prayer-meeting of the Baptist churches in this city on Monday evening, at Rev. Dr. Baldwin's meeting-house, letters from the Baptist Missionaries in Calcutta were read, which gave informa tion of the continuance of the war in Burmah. The British arms had thus far triumphed, and the goverpors (or Burman mahoons) who had opposed their authority were subjected. A revolution had been effected at Ava, headed by the King's brother-in-law and the Queen, who, it is said, caused the King's head with all the guilt he had incurred, was lavish in self to be cut off in the palace. On the same day, the young prince, bear of the empire, stormed the palace ask for another opportunity to serve his Maker, when he had so obstinately abused that, which had been so law and the Queen. The unfortunate king had been inclined to close the war by a submission to the English, to which the Queen and brother-in-law were opposed. The spirit with which the war had been prosecuted by the Burmans had led to a very great improvidence in the sowing of their rice, their chief substitute for bread. The harvest, of course, was insufficient for their wants, and a famine had commenced its desolations. So great were their necessities, that the world the sincerity of his heart by the holy life he it was conjectured they would be obliged to sue for peace. They had, however, been endeavoring to rally for a decisive battle, which at the latest accounts in November, had not taken place.

No particulars have come to hand, on which dependence may be placed, respecting the present cir-cumstances of Mr. and Mrs. Judson, and Dr. Price. ecovered again like one from the dead; but, awful A report was circulating that they had been imprisoned with certain privileges, of being allowed to take strong in death; if to pray and labor no more was former life, and was dead in trespasses and sins. He the air, &c.; but it is hoped the fact is so well known that they are Americans, and not the subjects of Great of that holy Being, whom he had so long despised, but whom he had so recently promised in the most affect-ted, and their liberty been restored. The best, how-He cared not for the vows ever, which we can imagine of their circumstances, There is also something pleasing to Christian friend-ship in the thought, that the spirits of the departed do yielded without restraint, to all the base propensities at the throne of grace, and imploring for them that protection which they need. Although for them to die may be gain, yet, when we think of the value of his faithful admonitions, copiously enlarged upon the heaven provoking aggravations of his guilt, and the fully commenced in the gathering of a church in this their services to the mission which they have succes which awaited him. He was heathen land, shall we not lift up our hearts in the heard with reluctance, and the poor unhappy mortal earnest supplication and say, "Spare thy people, O God has blest it with an earnest attention to the things rushed headlong into the vortex of dissipation, wretch- Lord, and give not thine heritage to reproach amongst

Mr. Wade and wife, and Mr. Hough and wife, had left Rangoon, and the two first had arrived at Calcutta.—Ch. Watchman.

EDUCATION IN INDIA.

The success attending the Mission Schools, has far exceeded the most sanguine expectations of the best riends to the missionary cause.

The following is a fough statement of the numbers in the schools established by various Associations, for the instruction of native children in that country. The Society for promoting Christian Knowl-

edge Baptist Missionary Society Church Missionary Society Adults London Missionary Society

In Government Schools, under the superintendence of the missionaries of the London Wesleyan Missionary Society Sombay Education Society American Board of Missions Scottish Missionary Society

Hindoo College, at Calcutta, Serampore, &c. a Narain's Seminary at Benares Netherlands Missionary Association Free School Association at Cawnpore

45,641 Total These numbers are given from the latest accounts eceived. From several Missionary Stations, returns have not been received for several years. It is believed that there are now at least 50,000 children, the major part heathen, now instructed in the schools established by Protestants in India!

CAPT. MACY'S VISIT TO THE ISLAND OF EIMEO.

Captain Richard Macy, master of the whaling ship Maro, of Nantucket, in a letter from the Pacific Ocean, dated on the 16th of August last, gives the folowing account of his visit to the island of Eimeo. We record with pleasure the testimony of so disinterested witness to the success which has attended the labors f the English missionaries in that island.

"Impressed with a strong belief that great numbers of sperm whales existed among the numerous islands in the Pacific, generally known as the Society, Friendly, Fejee, and Caroline's Islands, I resolved to spend ree months among those Islands. I steered first to the Society Islands, where I proposed to stop in order to procure wood and water. The island I selected for t purpose is called Eimeo, and lies 20 miles west of Otaheite. I entered a harbor on the north side of the island, which is not to be surpassed for access and afety, by any harbor in this ocean. I took my ship two miles up this beautiful harbor (entirely land-locked) and tied her to an old tree. The scene that surrounded me was truly romantic. The shores were covered with all kinds of tropical fuit, such as oranges, emons, limes, cocoanuts, pine-apples, bananas, and plantains. The beautiful mountains which encompass the harbor, and exhibit a lofty and majestic appearance, commence within a quarter of a mile from the shore, and gradually ascend to the height of 2500 feet, covered with trees from the bottom to the top. I found the natives much more civilized than I had an-There are at Eimeo, five missionary families from England, who apparently live up to their profession. I dined or supped with them almost every day during my stay; and was treated with great kindess and hospitality; but you will be surprised when I tell you there is scarcely a native in the place, but what can read or write. They have passages of scrip-ture prioted in their own language, and also hymn books, which time of them can read as well as I can ours. lay there on Sunday, and went to their church, where I found assembled about 4 or 500 natives, all decently dreated; all the females (natives) wore bonnets of their was canufacturing. There was as much good order and regularity in their mode of worship, and particularly in singing hymns and psalms, as you will generally find in our churches. Having procured every necessary, I weighed anchor on the 25th of Dec. and proceeded to the westward among the Friendly

> FROM THE NEW YORK OBSERVER. A PREMIUM OFFERED.

We are authorized by a gentleman of this city, to

offer a premium of fifty dollars for the best Essay on "The importance of the Sabbath, considered merely as a civil Institution." The communications post paid, 1824, he was at Aleppo in company with Mr. King, pursuing the study of Arabic, under the instruction the 1st of September next.

Each writer is requested to mark his communication, and place a corresponding mark on the sealed aper containing his name; no paper contai name will be opened but that of the writer of the successful Essay. The other communications will be dis-posed of agreeably to the request of the writers.

The gentlemen appointed to decide on the merits of the Essays, and to award the premium, are, the Hon. James Kent, the Rev. Dr. Matthews, and W. W. Woolsey, Esq. of this city.

Worthy of imitation .- A merchant in New York n learning by the late arrivals, of the advanced price of Cotton in England, in addition to the purchase made on his own account, purchased a quantity, the profits of which he devoted to the funds of the Domestic Missionary Society; and on the day following presented the Treasurer of that Society with the sum of ne hundred and ninety-seven dollars fifty-five cents, being the net profits of the sale, -ib.

EPISCOPAL TRACT SOCIETY. The New York Episcopal Tract Society has dis ributed, during the past year, 9542 copies of Tracts. r Devotional Books; which make the whole number of such publications distributed by the Society since its establishment, 105,704. They still have on hand 1,251. Permanent fund, \$1239.

REVIVES IN NEW JERSEY.

A correspondent in New Jersey informs us that there are about 70 persons in Springfield, and 70 more in Westfield, who express a hope that they have been born again since the commencement of the revival in those places. Of those in Westfield, he says, "They are of all ages, from 10 to 64, and twenty are heads of families. The following case is worthy of particular notice. At one meeting for inquiry, were found seated, a grand parent, his two sons, and little grandson The little grandson submitted to God, and indulged a hope first; mark his footsteps. He went and sat up family worship in his father's house. Next, the father was rejoicing, and he went and erected the family altar in the grandfather's house. Soon after the grandfather was born again. Was not this literally from the least to the greatest."

"The meetings have been unusually solemn and interesting. At one evening meeting, seven professed to obtain hope, and in several others, two or three. Hardly a house has been passed by."

In addition to the above, we learn from the New ark Eagle, "that the glorious work of divine grace, i at this moment, proceeding in a most encouraging manner, in Newark, Bloomfield, Orange, Elizabethtown, Connecticut Farms, and New Providence. The good work also continues without abatement in sever al churches in Morris county."-N. Y. Obs.

Revival in Africa .- A letter recently received fro the American colony of Liberia, in Africa, says, "Unexampled prosperity now exists in the colony, and of religion. About thirty have recently made a profession of faith in Christ

" ON EARTH PEACE GOOD WILL TOWARDS MEN."

ZION'S HERALD

WEDNESDAY, APRIL 13, 1825.

REVIVALS.

We have noticed, with great satisfaction, that revivals of religion have been more frequent and general in the Methodist societies in the northern and Middle States, within a few months past, than we recollect have witnessed for many years. The Herald has not gone forth, since the commencement of the present year, without proclaiming fresh trophies of redeemin grace, and new victories over the powers of darkness And if we have not so much of this interesting intelligence to communicate the present week as usual, are confident it is not because the hand of the Lord shortened and his work stayed, but because the preach ers are not so careful as they ought to be in treasure 130 ing up and transmitting to us accounts of the gracios dealings of the Lord among the people of their charge. We feel thankful, however, that we are not yet obliged to send the Herald "empty away." From Mansfield circuit we hear that a work of grace is gradually progressing. Thirteep persons have recently joined the Methodist society there; and a number more are is quiring the way to Zion. In Cumberland, R. L. there ave been few instances of hopeful conversion. W. also hear that in Bristol, R. I. and in Bath, Me. man are turning from the error of their ways to serve the living God. In New Hampshire there have been revivals in most of the circuits since Conference; an there are now five houses of public worship building on the District. On the whole, we have abunda reason to "thank God and take courage," and continue our prayers and efforts for the salvation our fellow men.

COMMUNICATED.

SUCCESS OF MISSIONS.

MR. BADGER. In the last week's Herald you gave an interesting account of a very happy change that has been effect in the state and condition of the natives of the ciety Islands. Not twenty years since, their contion was painful beyond the power of language describe. The reign of the prince of darkness w power of language universal among them. The god of war reigned to umphant, and sacrificed on his altars the aged and the young. The ears of the sick man were saluted with the horrid cry, "Pierce him through." The age and the afflicted were buried alive-helplets in were strangled. Every vice which ever prevailed any part of this dark world, here had its votaries, a the natives were universally sunk to the lowest po sible state of degradation and infamy. But now t scene is changed. They, who but a few years sin sat in the region and shadow of death, now see a great light. On them, the Sun of righteousness has rise with healing in his beams. the reign of the prince of darkness for the mild re of the Prince of Peace. The heary head, the and the afflicted, find comfort and consolation the care and sympathy of surrounding friends. The are not abandoned in the decline of life, in the hour of danger, sickness, and death. Helpless infants are no destroyed. They are carefully attended—rightly istructed—trained up in the paths of piety and peace Wars of every kind have ceased among the native these islands. The fields which but a few years were strewed with the bodies of the dead and dvi are now covered with verdure fresh and bloom All have enough to eat and drink; all is peace and barmony among them. "Behold, how good, and how pleasant it is for brethren to dwell together in uni But what is the cause of this union and harmony, peace and prosperity; this brotherly love and unit sal benevolence so prevalent among the natives these islands. It is the gospel. It is the religion the Prince of Peace, whose advent into the world wa announced by the song of angels: "Glory to God the highest; on earth peace, good will to men."
whom was this religion introduced among them? the missionaries of the cross, who came from a distant land to teach and instruct them, to guide the in the way of peace, and to point them to the Lau of God who taketh away the sin of the world. not these missionaries conferred on the natives an speakable blessing? Let those among them, the ap and the infirm, the blooming youth, and the tender fant, the kind father and affectionate mother answe Yea, let the fields themselves, now pleasant as the garden of Eden; let the numerous villages rising view say, whether the missionaries have not, by blessing of God, been the means of great good to In view of their present prospere natives ing, and happy state and condition, let the opposers religion and Christian missions be silent—embra the one and promote the other; that peace may eve where prevail, and the blessings of the God of le and peace be upon the numerous sons ond daught of men. More than eighteen hundred years ha passed away, since the Prince of Peace made his a pearance in this world of sin, sorrow, sickness eath. Six hundred millions of human beings are ignorant of the religion which be came to establish But his dying command was to his disciples, through them to all his future followers, " Go ye all the world, and preach the gospel to every cre ture." But, notwithstanding this positive comma main inactive, or who, if they act at all, it is in or sition to the cause of mission, and the progress of treligion in the world. When called upon to impa portion of their worldly substance for the support nissionaries in distant and heathen lands, their are closed to the call; or if they hear it, their work possessions are held with an iron grasp, while mul tudes of immortals are destitute of the gospel-dw ing in the region and shadow of death hings many professed Christians do, while the bloo

religion of Mahomet, by the zeal of its votaries

already been disseminated over one entire quar

the globe. But is this inactivity, this opposition

the cause of Christian missions, and supreme atta

ment to this world's goods, rendering obedience to

commands of the divine Redeemer? By pursuing

course of conduct, will the gospel ever be preachevery creature? Will pure and undefiled rel

before God and the Father be universally pre

human beings, now destitute of the gospel, hear joyful sound before time with them shall end,

they past to that world from "whose bourne no the eller returns?" Let the opposers of religion

Christian missions, let the experience of all men,

rapid flight of time, and threescore years and ten which but few of the human family arrive, decide

point. Had no missionaries been sent and suppo

on the Society Islands, would the natives of t

they have been raised from the lowest state of deg

dation, to the height of worldly prosperity, perms

prace and happiness. If not, let missionaries be to o every destitute place of this dark world, let the

there be comfortably supported, till darkness

away, till the wilderness and solitary places but

blossom as the rose, and the reign of the Princ

Peace be universal as the existence of man.

islands have been civilized and Christianized?

wherever man exists? Will six hundred

and undefiled relig

raced a period of thousand two hund of these works cont and copies on an a four millions two volumes and tracts short period. Two Apology were pub The rapid progre period and afterwar outed in a consid tracts gratuitously efforts and sacrific they incurred for p ted to spread the

Bible, neatly transe equal to at least two money. A good and be had for two or the the building of the only 251. which is 5 ble sold for many ford a curious comm tages produced by Printing, which has all the institutions has appeared.

been equalled by a

NEWSPA Newspapers have regular exercise of Plattsburgh. This effect on the minds wondered that the p

MR. EDITOR. It is desirable, through the medium of your paper to call the attention of the people of this city, friendly to the dissemination of correct sentiments in morals and religion, to the importance of adopting some means by which persons seeking employment may not be under a kind of necessity of laboring for those who are daily guilty of using profane language, and whohave in their employ persons whose "mouths are full of cursing and bitterness." Many at the present time, particularly mechanics, are resorting to this city for employment. They know not the moral or religious character of the persons on whom they call. Owing to this ignorance they frequently engage to labor for men who have no reverence for the name of Jehovah, and who have around them many whose profane expressions are heard in almost every sentence they utter. Profanity of every kind is, at first, extremely painful to those who are rightly informed, and who give any evidence of personal piety. And by associating for any length of time with immoral persons, the evil nature and tendency of profane which will be felt by present and succeeding generaemployment to use profane language, something might education.—Family Visiter. be done to prevent the increase of an evil so alarming.

might be reformed, and the moral man be kept from imbibing sentiments and habits tending to destroy the appiness of individuals, and multiplying to an indefinite extent, the evils incident to fallen man.

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If any thing of this kind should be done in this city, the example would be most salutary in every part of fruits in the last year, several of Knight's new variethe country, and have a powerful tendency to render ties, by importing them from London, and has this the use of profane language hateful in the eyes of eve- year received, we understand, more than 50 new vary class of the community. It is most certain that a moral point of view. This is a right which they may exercise without acting the part of tyrants. It duty which they owe to themselves, to those whom they employ, to their children, and to Him who will this hospitable retreat .- N. Y. paper. come in the clouds of heaven, attended by a multitude of the heavenly hosts, to judge the world in righteousness.

N. HAMPSHIRE DISTRICT....QUARTERLY MEETINGS.

Deering Circ	cuit,	April 10, 17.		
Sutton	66	" 23, 24.		
Canaan	66	April 30, and May		
Bridgewater	66	May 7, 8.		
Tuftenboro'	11	" 14, 15.		
Rochester	66	44 18, 19.		
Dover	4.6	" 21, 22.		
Portsmouth	4.6	" 23, 24.		
Pembroke	66	" 28, 29.		
Poplin & Salem,		June 4, 5.		

The following appointments will be attended to by the Rev. Ozias Savage.

Oxford, Plymouth, 44 44 66 5. Bristol. New Chester. " 10. Pembroke, " \$8, 19. Kingston, Q. M. Epping, New Market * 28, 29, Newington, 6 31. Greenland, June 1. Salisbury, B. R. HOYT, P Elder.

Christian David .- At Madras, (says Mr. Leslie, a Baptist Missionary in India,) we took on board with us Christian David, a native preacher, and who had been brought to the knowledge of truth by the venerable the crimes that its malignity, its ingratitude and its Swartz. He is a most interesting man—full of piety envy are now committing." and soul—about 52 years of age—has preached the gospel twenty-three—and has been thirty-three years Christian. It is delightful to hear him talk of Swartz.

Toleration at Rome.-Several papers have lately asserted that Bishop Hobart of New York, who has preached several times at Rome, is the first protestant who has enjoyed that privilege since the apostle Paul. It is a fact, however, that there has been protestant preaching there for several years. The pope suffers he practice, probably from motives of policy. The rs are always watched when there is a meeting. and a Catholic would not dare to attend.

LITERARY AND SCIENTIFIC.

Bowdoin College. - The present number of students at this institution, including those belonging to the Medical School, is 190—viz. Medical Students 57— Seniors 38—Juniors 35—Sophomores 39—Freshmen The officers of the institution are a President; five Professors; a Lecturer on the theory and practice of physic, and on surgery; and two tutors

Quaker Publications .- It appears from a statement in the last number of the Christian Examiner, that the number of volumes of different works published by the Quakers, previously to A. D. 1715, which embraced a period of only about sectenty years, was four thousand two hundred and sixty-nine. Each edition of these works contained, we are told, about one thouand copies on an average, making in the whole about four millions two hundred and sixty-nine thousand Apology were published in one edition, and ten thou-sand of them were distributed gratis.

The rapid progress of Quaker principles during that period and afterward, has been very judiciously attrited in a considerable degree to the influence of tracts gratuitously distributed. It is believed that the efforts and sacrifices of the Friends, in the expenses they incurred for printing and publishing works adapbeen equalled by any sect of Christians.

Value of Printing .- In 1274, the price of a small Bible, neatly transcribed, was thirty pounds, a sum equal to at least two or three hundred pounds of our money. A good and clearly printed Bible may now be had for two or three shillings. It is related, that the building of the two arches of London Bridge cost the building of the two arches of London Bridge cost only 251 which is the least two that a conveniences and expense to which the owners and occupants must be subjected, in conhas appeared.

wondered that the practice has not generally obtained feet from State to Doane street, being two and a half two and a quarter.

in our seminaries of education. It certainly must be as profitable to our youth, to be informed of the events of the day, both in our own country and in foreign lands, as it is to spend their time in reading the accounts of quarrels of the gods and loves of the god. desses of heathen mythology.

Mr. Prescott, the teacher of the Plattsburgh academy, deserves, and will undoubtedly receive the warm thanks of the parents of the children commit-ted to his care.—Albany Advertiser.

Cherokee Improvements .- A moral and Literary So ciety was instituted in the Cherokee Nation last No. vember, having for its object the suppression of vice, the encouragement of morality, and the general im provement of the nation. The Constitution, which is well drawn up, was presented to the Legislative Council of the Nation at its last session at New-Town, and received the sanction of that body. The funds of the Society are to be expended in procuring a library of the most approved works on Morality, Keligion, History, Jurisprudence, and general Literature. The first general meeting is to be held at New-Town, the cursing and swearing becomes less regarded; and an evil habit is likely to be formed, the baneful effects of day in October next, when an Oration in the English and Cherokee languages, is to be delivered by Mr. tions. If some means were to be adopted by which strangers seeking employment might be directed to by Mr. John Ridge, both of whom are well known in men who do not allow themselves, or those in their the United States as young men of fine talents and

There are many persons of this description in this city, to whom strangers might be directed; and if these strangers were not given to immorality, they would receive such intelligence with pleasure.

Persons seeking employment may generally be divided into two classes, the moral and profane. And it is to be desired, that in this city the profane man provided in the profane man be considered from the profane man be kent from any lightly remarked and the moral man be kent from any lightly remarked and the moral man be kent from any lightly remarked and the moral man be kent from any lightly remarked and the moral man be kent from any lightly remarked and the moral man be kent from any lightly remarked and the moral man be kent from any lightly remarked and the moral man be kent from any lightly remarked and the moral man be kent from any lightly remarked to the second remarked to the second remarked to the second remarked to the second remarked remarked to the second remarked rema auxiliaries in our country. His report to the State Legislature, when a member in 1923, on an agricultural school and experimental and pattern farm, is replete with sound argument, practical observations and ingenious deductions. He has added to our choice rieties from the London Horticultural Society. those who have persons in their employ have a right to see that their conduct and language are correct in city of Albany, on the Great Western Turnpike; a spot on which was not a foot of ground cultivated years ago. It has now become the resort of taste and science, and richly rewards their votaries, who visit

> Flax.-The Albany Argus aunounces the invention of a perfect method of dressing flax in the straw, without either dew rotting or water steeping, or exposing it to any chemical action. This important discovery, says the Argus, has been made by Mr. ROUMAGE, a respectable French gentleman, who is now at Albany for the purpose of making it generally known, to encourage the farmers in the cultivation of flax, and to consult with others as to his choice of an of Commons for cutting a ship channel through Cenrequires flax to be drawn from the ground just when the seed is beginning to change color, to be dried a little in the sheaf, and delivered to him when thrashed, in the straw or hay state, without rotting. We learn also that he offers twenty dollars a ton for it in this

> American Glass .- Our attention was called yesterday to the examination of a novel, curious and eleday to the examination of a novel, curious and that it would astonish the house to be intormed, that gant specimen of American industry and talents from in the last three years, the sum of 6,540,000l. had been the glass making establishment of Messrs. Bakewell, Page and Bakewell, of Pittsburg. It consists of cut glass tumblers, in the bottom of each of which, by a very ingenious process, is imbedded an excellent likeness of some distinguished American citizen, as Adams Jackson, Lafayette, &c. The likeness is Adams, Jackson, Lafayette, &c. The likeness is formed of a composition having the appearance of silver, and although presented in bold relief, every part of it is enclosed in the solid glass, and is consequ ndelible. - Baltimore American.

Prophecy of Columbus .- In one of the letters which iron!! Columbus wrote to the King of Spain from the fleet, then lying before Jamaica, he has the following remarkable passage "The wealth that I have discovered, will rouse mankind to pillage and violence, and will revenge the wrongs that I have suffered. The Spanish nation itself will, perhaps, suffer one day from

ent occupied in the investigation of a Hebrew roll of Alliance that the High Allied Powers were not in a great antiquity, found in a vessel captured by the condition to aid Spain in conquering her provinces beeeks, which roll has recently been cought to En-The enormous sum of twelve hundred and fifty pounds has been asked for the relic'; half that amount is said to have been offered for it by an eminent Hebrew capitalist.

GENERAL INTELLIGENCE.

DESTRUCTIVE FIRE. We are called upon to record an instance of this

calamity, more destructive of property, than any which has occurred for 60 years, and perhaps since the first settlement of Beston. The fire was discovered on Thursday evening, in a wooden building used for an Inspection Office of Fish, by Capt. Henry Purkitt, in Doane street-a narrow street running from Kilby to Broad street, and forming the rear of State and Central streets. Several small wooden buildings were contiguous to that where the fire commenced, and thence communicated with great rapito the rear of the warehouses on State, Central, and Kilby streets. There was great deficiency of water in the neighborhood and the flames were uncontrolled for a considerable period of time after they were first observed, which destroyed the bopes, at first entertained, that they might be extinguished before they could extend to the valuable adjacent warehou-

The fire soon attained such a destructive heat as to penetrate the partition walls of all those warehouses which volumes and tracts, sent forth by the Society in that had not been built in the most substantial manner short period. Twelve thousand copies of Barclay's The wind from the northward blew freshly-but such reliance had many of the merchants upon the power of their walls to resist the flames, that they did not remove their merchandise sufficiently early. A vast quantity of goods however were preserved; Broad and Kilby streets were literally crammed with articles, thrown confusedly together which obstructed the efferts of firemen to save the buildings. The commu nication of the flames to the different building on both ted to spread the principles of their faith, have never sides of Central street and beyond as far as the Commercial Coffee House, was extremely rapid-and it was not until past 4 o'clock in the morning the further

progress of the conflagration was arrested.

only 25l. which is 5l. less than what a copy of the Bi- the owners and occupants must be subjected, in consold for many years afterwards. These facts af- sequence of being turned out of their places of busiford a curious commentary on the changes and advan- ness at this season of the year. The claims on the lages produced by the extraordinary invention of Insurance Offices, will amount to 350,000.—After the Printing, which has done so much to alter or shake fire had raged nearly five hours, the utmost efforts of fice." the institutions of the world, wherever the press the firemen, almost at the hazard of life, were necessary to prevent the fire from crossing Kilby street : the Stores on the west side being frequently on fire NEWSPAPERS IN SCHOOLS.

and the wind carrying the flames directly towards them. The east wall of Store No. 83, in State street, regular exercise of the scholars, in the Academy at Plattsburgh. This cannot but have a most beneficial the progress of the flames in that direction. This wall effect on the minds of the scholars, and we have long presented a barrier of solid masonry, extending 70

tent of the calamity.

NUMBER OF BUILDINGS BURNT.

In State street	-			-	-	5
Kilby street			-		-	6
Liberty square and	rear			-		13
Broad street		-		-		4
Central street		-	-	-		19
Doane street				-	-	0
						-5
5 4					Centinel.	

LATEST FROM ENGLAND.

London papers to the 5th of March, fifteen days later than our previous advices, have been received at New York, by the ship Crisis, which left Cowes on the A further and important advance had taken place in the price of cotton, as well as in other articles of American produce.

The news of the defeat of the Spanish army in Peru, was published at London on the 2d of March. Colombian Bonds advanced to 93, Peruvian to 89, and Mex-

The French police has just ordered all expresses on their route from Dover to Calais, to be opened.

Sir Francis Purdett's motion for leave to bring in a bill for Catholic Emancipation, was carried, 247 against Arrangements are making by the Government for

carrying 2000 Irish emigrants to Canada. A new Mexican Mining Association has been form-

ed-The shares opened at 16 per cent. advance. Mr. Rothschild is sail to have contracted for the

New Danish Loan of three millions of pounds sterling. The exports of British manufactures in 1822 mounted to 45,787,389 in 1823, to 46,261,511, and in 1824, to 50,753,803/.

Mr. Wilberforce, the philanthropic advocate of the abolition of slavery, is, owing to declining health, about to retire from Parliament, after sitting forty-five years.

Mr. Whitmore has postnoned his motion relative to repeal of the Corn Laws

The Hon. F. Ashley Coper, a son of the Earl of Shaftesbury, has been killed in a puglistic contest with a Mr. Wood, both Collegians of Eton.

Mr. Torbet, of St. Helena, on whose land Bonaparte as buried, arrived not long since in England, and demanded of the British government 1000%. for the land enclosed around the grave. He however was put off with 500% to be paid by the East India Company on his return to St. Helena.

A petition has been presented to the British House tral America, for the purpose of uniting the Atlantic with the Pacific Ocean; and for mining and other purposes, in Guatamala.

Among the novel societies in London, is one for the relief of distressed widows in the first month of their widowhood."

In the course of a debate in the British House of Commons on the Navy supply, Mr. Hume observed, that it would astonish the house to be informed, that voted for dock yards, wharves, &c. and since 1815, 23,000,000/. for building and repairing ships.

The donations of Amererdam on the 24th of Feb. for the relief of the sufferers by inundations, amounted to two millions of floring

Among the numerous companies now forming in England, there is one of a very extraordinary nature. It is to have a capital of four millions, and to be employed in the recovery of cannon balls from the bottom of the sea, in order to reduce the present price of

The streets and inns of Falmouth at the last dates, vere thronged with strangers, engaged for the different mining speculations abroad, and who were about to sail for their various destinations.

The long talked-of Tunnel under the Thames, was commenced on the 2d ult.

Humburg, Feb. 22 .- We have the following from Madrid: -The report is circulated here that our go-Hebrew Manuscript.—The biblical world is at pres-

> Paris, March 1 .- Events of great importance are, it is said, preparing in Egypt. The Pacha makes great efforts to civilize his country; twenty thousand troops are being instructed in European tactics, by order of the Pacha. Severel French Generals, among whom are mentioned Boyer and Livron, accompanied known to the French Ministry. Manufactories and Assurance combanies are establishing in Egypt, and there is, it is said, a newspaper about to be created.

Glynville, N. H .- Letters intended for Littleton Village should hereafter be addressed to Glynville, the name of the place having recently been changed. The following description of the village is contained in a letter from the Postmaster to the Editor of Zion's Herald.

"Glynville is a flourishing little village situated on Amonoosuck River in the southerly part of Littleton, from the city of Boston and nearly the same distance from Montreal in Canada. All travellers who pass up the valley of Connecticut river to visit Mo Washington, pass through Glynville, the last village on this route to the Mountain. The number of visiters to Mount Washington has been great for several summers and annually increasing. The water of Amonoosuck is sufficient to move a great amount of machinery, and its falls in Glynville, over an entire ledge of rock, afford great conveniences for mills and factories."

Great Tree on the Common .- On seeing a paragraph in a New York paper, in which the writer requested to be furnished with the dimensions of the "Great Tree on the Common;" the same were accurately taken on Saturday last, by two intelligent citizens .-They found it by actual admeasurement, to be sixtyfive feet in height, twenty-one feet eight inches in circumference, at two feet and a half from the circumjacent earth; and that its branches extend eighty-six

The New York American says-" We are authorized to offer a Gold Medal for the most finished drawing of the Elm, ["great tree," on Boston Common, if taken by the 1st of May, and forwarded to this of-

Combinations .- The New York Advocate mentions several combinations among journeymen mechanics for an advance of wages—the tailors stand out for an increase of three dollars a week. In this city, we understand, the journeymen carpenters have had a meet-ing, and agreed not to work for less than two dollars a

The Honorable Mr. Clay, late Speaker of the House of Representatives of the United States, and now Secretary of State, has addressed a letter "to the people of the congressional district composed of the counties of Fayette, Woodford, and Clarke, in Kentucky," particularly explanatory of his conduct as it regarded the

late presidential election.

Mr. Clay renounces duelling, by saying, that in his card he ought not to have put in the last paragraph because it admits the idea of a personal contest: which, although it is "a pernicious practice" "and condemn ed as it must be, by judgment, philosophy and religion," was actually in his contemplation as a possible

The second trial of Desha, of Kentucky, for the murder of Baker, has been postponed until June next. Judge Davidge, who it is said, will preside on the bench, is a firm, upright magistrate.

Monument at Concord.-We understand that the Bunker Hill Monument Association has appropriated five hundred dollars towards defraying the expense of erecting the proposed Monument in commemoration of the battle at Concord on the the 19th of April, 1775. The corner-stone of this Monument, it is expected, will be laid on the 19th of the present month, it being half a century since the event it is intended to commemorate took place. Professor Everett is to deliver an address to the citizens of Concord on that day.

General Ex FaveTue arrived at Augusta on Wed-nesday the 23d instant, at 4 s clock, remaining there the following day, and departed on Friday morning the 25th, on his route towards New Orles

The House of Assembly of Upper Canada have re-solved to subscribe \$100,000 towards making a canal from Lake Erie to Lake Ontario.

The Legislature of New Brunswick has appropria-

ted \$16,000 for the encouragement of the fisheries

A company has been formed at St. Johns, N. B. to run a Steam-boat to Digby. One is now established between Eastport and St. John—and the line will probably be completed from Nova Scotia to Boston.

Books for subscriptions to the canal from Worcester to Providence, are to be opened at the latter place on the 27th instant-\$30,000 worth of land has already

The body of a beggar was found in a street in New York last week-and on it \$270-and the concealed money is supposed to have caused his death, from the manner be laid on it.

Indian Removal.-The Delegation of Indians, led by Col. Menard, who visited Washington for the pur-pose of making arrangements for the removal of their riends from the East to the West of the Mississippi, left Washington, on the 14th ult. after having secured the acquiescence of the Government in their plan. and the adoption of measures to carry it into effect. An assemblage of Indians on the East of the Mississippi, and who reside in Ohio, Indiana, Illinois, &c. is authorized to take place at Wapaghkennetta, in Ohio, where they are to be met by Gov. Cass, of Detroit, as Commissioner. In connexion with this general plan of removal and union, the Shawanese, formerly of Cape Gerardeau, have made arrangements to have lands assigned them West of the boundary of Missouri, in exchange for those once owned by them at Cape Gerardeau; and this trust has been assigned to Gen. in exchange for those once owned by them at Cape Gerardeau; and this trust has been assigned to Gen. Clarke, of St. Louis. The just claims of those Indians, for improvements abandoned by them at Cap Gerardeau, and for injuries committed by the whites are also directed to be settled. If the meeting, which is to take place at Wapaghkennetta, results as the Indians themselves wish it mey the removal of from be effected by it.

Remarkable Longevity .- There are now living in Charlotte county, Virginia, near the Campbell line, two persons, Alexander Berkley and his wife. Berkley is now in his 118th year, and his wife in her 107th. Mr. Berkley was born in Scotland, and served in the British army under the Duke of Marlborough, in the reign of Queen Anne After the death of his Queen, he emigrated to America, and served again in the army of England under General Wolfe, and was at Quebec when Montgomery fell. When the war of our revolution commenced, he was too old to become soldier again; and his military career of course was then terminated. He has lived with his wife in a state of matrimony 60 years, and has had several children. but they have all gone to the tomb. It appears that this old man has always been poor, and was consequently under the necessity of laboring for his sup-

Conjugal Longevity .- There are now living in Nantucket eight married couples, who have lived

A singular Law Case .- Blackstone, speaking of the right of a wife to dower, asserts, "that if land abide in by a certain number of half-pay or discharged efficers, the husband for a single moment, the wife shall be enare arrived at Cairo, where they are employed by the dowed thereof; and he adds in a note, that this doc-Pacha: it is said that their departure was not un-Manufactories and the father and son were both hanged in one cart; but the son was supposed to have survived the father by appearing to struggle the longest, whereby he became seized of an estate by survivorship; in consequence of which seizin his widow obtained a verdict for her

> Law Anecdote.-The petition of Timothy Oates, in the year 1792, public crier of the court in Wiltshire,

represented to the judges:
"That your petitioner is this day 84 years of age, and was a crier in this court before either of your honors was born. That, small as his perquisites are, his wants are still smaller. He, alas! can cry no the northern extremity of the county of Grafton, N. H. longer, but he may possibly live a little longer; and, about 20 miles from the celebrated Notch of the White during that small period, he implores to cry by proxy. Mountains near Mount Washington, about 140 miles His son, Jonathan, has a sonorious echoing voice, capable of rousing a sleeping juror or witness, to th remotest nook of the court house; your petitioner begg that Jonathan may be accepted as his substitute; so that, of your petitioner, it may be said, when he is dead and gone, that, though he cried almost all the days of his life, yet he never shed a tear."

The bench granted nem. con.

Horse Sagacity and Firmness .- A Carman was driving along Beekman-st. a few days since, and suddealy his horse came to a dead stand-still without any apparent cause. He urged the animal to proceed, by ws as well as words, to no effect, and as he had always been kind and true before, his obstinacy was inexplicable. The passengers on the street gathered ound; the cart was pushed and the horse severely flogged, all to no purpose. A by-stander who felt some sympathy for the animal, observing that a pump was near, and that the horse kept his eye upon it, ob served that perhaps the poor fellow wanted his grog, and would not leave the tavern till he had it. A bucket was accordingly brought, the Corporation gin filled into it, and the famished beast drank off three bucket bunnpers before his thirst was slaked. He immediately turned from the pump, and with his accustomed kindness went on with his load, with no other fault finding, than that which fell on the head of his improvident and cruel master .- N. Y. Nat. Adv.

The Hottentots .- Dr. Philip says, "I can now meet he calumniators of missions and the enemies of the Hottentots on their own ground; and challenge them to show me in any part of the world, a people more ca-pable of being improved than the Hottentots of South Africa, or attempts at civilization more complete in day. Masons readily command two dollars-first rate, their success than what may be now seen at Bethels-

MARRIED,

In this city, on Sunday evening last, by the Rev. Samuel Norris, Mr. Thomas Hallet to Miss Elizabeth Lovel, both of Boston. John Lowell, Jun. Esq. to Miss Georgiana M. Amory, daugiter of the late Jonathan Amory, Esq. Mr. John A. Austin to Miss Sharlotte S., youngest daughter of Mr. W. Thaxter. Mr. William H. Newman to Miss Mary Nichols. John B. Smith, Esq. of New Bedford, to Miss Mehitable Haborne.

In Mansfield, Mass. April 7, by the Rev. H. Thatcher, Mr. Calvin Turner to Miss Ann Cobb, both of Mansfield.

DIED.

In this city Mrs. Fanny R. Richardson, wife of Mr. Thomas Richardson, aged 24; Mr. David Watson, 81; Edmund Calla-ban, 80; Widow Elizabeth Scott, 49; Mr. Charles French, 26; Miss Sarah S. Low, 28; Mr. Richard Osgood; Mrs. Sarah Aitcherson, 46; John F., youngest child of Mr. Jonathan Cook, aged ten mentls. look, aged ten months.

In Rowley, Mr. Edward Saunders, a revolutionary Patriot, aged 61. At his funeral the pall was supported by Capt. John Scott, Capt. Jonathan Lambert, Mr. John Daniels, Mr. Josiah Stickney, Mr. Moses Clark, and Mr. Jacob Packard, all of the first parish in said town, and all his companions in the r tionary struggle for independence, several of them belo to the same company with the deceased.

Drowned in Salem harbor, Mr. Nathaniel Ward, keeper of the Light House on Baker's Island, and Mr. Marshall, his assistant. They started for the island on Wednesday, just before night, in a small fat-bottomed boat, deeply loaded with wood and stores; and it is supposed were prevented by the storm from reaching the island, and were blown on the beach.

from reaching the island, and were blown on the beach.

At Pennshury, Chester County, Pa., James Bennet, aged 91.

It is scarcely a month since the decease of his brother, Titus

Beast, aged 66, was recorded. It is then stated that they
served their apprenticeship together, and resided under the
same roof near 80 years. Their departure, so near togsther,
is extraordinary and interesting. In the loss of his brother,
James seems to have lost the stay of life, the object of his chief
affection, almost the only living being who belonged to his genaffection, almost the only living being who belonged to his generation. Deprived of him, he seemed to stand alone in the world. The last companion of his youth and manhood taken away, he drooped and died.

away, he drooped and died.

In Salisbury, N. H. on the 24th ult. Mrs. Judith Bean, aged 75; and, on the 2nd inst. Phineas Bean, Esq., her husband, aged 74. He was a soldier of the revolution. They were both interred in one grave; and it is worthy of remark, that their brother and sister, John and Ann Fineld, who died in Salisbury last October, one aged 91 and the other 84, were also intered in wearing the second of the so interred in one grave.

so interred in one grave.

At Springfield, Mass. Mrs. Martha Sears, wife of Mr. Calvin Sears, aged 35. Mrs. Sears, when about securing the fire, was instantaneously enveloped in flames, communicated to her clothing, consisting wholly of cotton fabrics. In a state of alarm and consternation she fied to her sleeping room, where Mr. Sears, who had lost a leg by amputation, was in bed. He attempted to tear off the clothes of his suffering wife. by which, to this time, he has lost the use of both of his hands. But his efforts to save the life of his beloved companion have proved unavailing. After twenty-five days of excruciating proved unavailing. After twenty-five days of excruciating distress, she has closed a scene of bodhy suffering, which unceasing attention and medical skill could only alleviate, but

In Stoughton, Mass. on the 5th inst., widow Lydia Gay, in the 75th year of her age. She had been a member of the Presbyterian church in that place about forty-seven years, and had always lived a good moral life. But about three months before her death she was het to examine her heart and the ground of her hope—she became convinced that her hope was not founded on the Rock of Ages, and that it would fail her in a dying hour. She was then led to cry mightily unto God, and to seek him with all her heart—and He who has declared that none shell seek him face in some proposed to the first the light of the light of the light of the light.

SHIP WEWS.

PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

TUESDAY, April 5—Arrived, schs. Cyrus, Patten, Belfast;
Jack, Beck, Portsmouth; sloop Facket, Johnson, Portland.
—Cleared, ship Arah, Scovil, Havana and Europe; schs.
Stephen Jones, Harraden, St. Domingo; Lovely Hope, Lincoln, Philadelphia; sloops Travelles, Davis, Fravidence;
Packet, Rutherford, Newburyport; Almira, Smith, Saghar-

WEDNESDAY, April 6-Arrived, ship Chariot, Pratt, Liv. erpool; brigs Pocket, Hallet, Baltumore; Algerine, Hallet, Baltimore; schs. Freedom, Wells, Charleston; Mary Stodder, Newbern; Little William, Gage, Richmond; Olive Branch, Lubec; sloops Eliza Aun, Gould; Mechanic, Sparrow; Orion, Godfeey; Aurora, Lewis; Majestic, Smith, and Comet, Silliman, New York; Bedford, Hutch, New Bedford. — Cleared, ship Ariadua, Phillips, Philadelphia; brigs Jew, Chase, Smyrna; Prize, Kibbe, Portland; Rover, Morrill, Wells; schs. Almira, Rice, St. Thomas: Dover, Howes, St. Peters; Boston Packet, Webb, Trinidad, Cuba; Eclipse, Lewis, New York; Lewis, Webber, Kepnebunk; Fortrait, Batchelder, Bath; Mariner, Spaulding, Luvec: sloops Betsey, Cobb, Newburyport: Caroline, Porter, Portland; Delight, Nichols, New York.

THURSDAY, April 7-Arrived, ship Paragon, Chaddock HORSDAY, April 1—24771002, snip Paragen, Chandock, Liverpool, 35 days; schs. Sarah, Parsons, Philadelphia; Fortune, Tilton, New York; sloop Spartan, Sterling, Bridgeport ship Charles, Dow, New Orleans, via Vineyard; schs. Superb Hope, Chase, Charleston, via Harwich; Sally Hope, Baker, Providence; sloops Mariett, Sayre, Sagharbor; Balloon, Robinson, New York, via Nantucket; Packet, Kennebunk; Shepherdess, Beverly; Two Brothers, Harding, of Duxbury, from Priladelphia, via. Nantucket; Flora, from Orrington; sloop Randolph, Gloucester.

FRIDAY, April 8.—Arrived, brig Orient and Nancy, Ste-

FRIDAY, April 8.—Arrived, brig Orient and Nancy, Stevens, Messina, 66 days; srhs. Boston, Wood, Bath; Franklin, Rollins, Hallowell; Cordelia, Card, Dover, N. H.; sloops

iin, Rollins, Hallowell; Cordelia, Card, Dover, N. H.; sloops Lion, Polleys, Portland; Ariadne, Buller, Hallowell.—
Cleared, sch. Amanda, Carr, Bath.
SATURDAY, April 9.—Arrived, schs. Bolina and Jet, Castine; Champion, Shackford and Boston, Shackford, Eastport, 2; sloop Syren, Belfast.—Cleared, brigs Olive, Kinsman, Surinam; Com. Freble, Kennebunk; schs. Seneca, Pierson, Gibraltar, and a market; Magnet, Willis, Plymouth, N. C.; Leander, Nickerson, Baltimore; Delaware, House, Philadelphia; Geneva, Johnson, Hartford; Ann, Atkins, Gloucester; sloops Votary, Portland; Sally Curtis, Portsmouth.
SUNDAY, April 10.—Arrived sloop Echo, Levell, N. York; Ocean, do.

Ocean, do.

MONDAY, April 11.—Arrived, brig Plant, Besse, Antwerp, 35; schs. Echo, Ransom, Hartford, Betsey and Eliza Howland, New York; Santower, Kennebec; Traveller, Camden, Hero, Averbill, New York; Jones-Hale, Portland; B. Packet and Hylas, Portus puth; Pennona, Akin, New Bedford; Packet, Salem; Betsey and Eagle, Plymouth: Massasoit, Plymouth.

—Cleared, brig Mary and Eliza, Whittemore, Charleston; sloop Hecter, Plymouth.

TO PATRONS AND AGENTS.

Our subscribers residing within the bounds of the New-England and Maine Conferences are reminded that they will soon have an opportunity to remit to us the amount of their subscriptions—and they are respectfully requested to settle with the preachers for the whole year, and send the amount by them to the Conferences,

IT Subscribers residing in the New-York Confernce may remit the amount of their subcriptions by the Preachers, at their annual meeting in May, where an agent will be ready to receive it.

Every agent is requested to prepare a book of entry, and leave to his successor a correct list of all subscribers within his agency, with the state of his ac-

Agents in the Southern and Western states may settle with their subscribers, and remit the amount of the year's subscription in one payment, in the month

*** The committee having contracted a large debt in purchasing the Herald establishment for the Conference, punctuality of payment is requested, that they may be able promptly to meet the demands against them.

AN APPRENTICE WANTED.

IFA boy about 14 years of age, of steady and industrious habits, and possessing a good common school education, may have an opportunity of learning the printing business at the office of Zion's Herald.

THE HERALD'S HARP.



OH! SUCH IS LIFE. ADDRESSED TO A YOUNG LADY.

Hast thou not seen the rainbow's beauties Brighten to thy ravish'd eyes? Hast thou not seen the sun in splendor Rising from the castern skies?

Hast thou not seen a cloud o'erspread them, Fraught with disappointment's gloom? Oh! such is life!-- so soon we hasten To the gloomy, silent tomb.

Hast thou not known a summer's morning Soon after seen the rude storm gather, Driving all its charms away?

The rose, in all its blushing sweetness, Oft, I know, has caught thine eye; And often thou hast mourn'd its fleetness Born to wither, droop and die.

Oh! such is life !- a fleeting shadow, Borne on wings of airy flight; And such are all its cheating pleasures, Nothing stable-nothing bright.

Yet there is something where the grief-worn. Disappointed mind may rest: Blest religion-balm of Gilead-This can sooth the troubled breast.

Oh! fly then to a bleeding Saviour, Early seek, and thou wilt find A peace that passeth understanding. Pure, exalted and refin'd.

WILLIAM.

FOR ZION'S HERALD.

DEATH AND JUDGMENT. How short the day of mortal life, How fast it flies away; A short space more, and we shall be ,

A lifeless lump of clay. The shafts of death fly thick around, And hasten to the tomb; Some kindred friends are hurried hence, To meet their final doom.

There's scarce a day we do not see Some funeral car pass by ; The rich and poor, and man of state, And humble life must die.

When next the archer bends his bow, He may make us his aim; Shall we then rise to joys on high, Or sink to endless pain.

Perhaps another setting sun And we shall be no more; If then we're unprepared for death, The day of grace is o'er. . Whene'er our souls shall take their flight,

And breath forsake this clay, As then we are we shall remain, Till the great rising day. And then, if here we have obey'd

The words of truth and love, " Ye blessed come," the Lord will say, "There's seats for you above."

But if we have deny'd the Lord, In either word or deed, Our tongues will then be speechless found, Without excuse to plead.

And, oh! the horrid sound, " depart, To endless fire and pain, From Jesus' lips we then shall hear, With devils long to reign.

Stretch, mighty God, thy conquering hand, Each careless soul to wake, And each prepare for judgment day, * O Lord, for Jesus' sake.

E. M.

OBITUARY.

FOR ZION'S HERALD.

Died, at Middletown, (Conn.) December 16, 1824, aged 22, Irena Miller, wife of Caleb Miller Jr., and aughter of Isaac and Mary Webber, Mid. U. Houses. Having from childhood been favored with religious instruction, and early taught to reverence and esteem the worship of God. Irena's youthful heart was soon impressed with a sense of religious duty. But like most youths under similar circumstances, although at times she would appear serious, yet no lasting impressions were made until about fifteen years of age; at that time, as appears from some papers which she left, she resolved to seek God and the salvation of her soul .she did not seek in vain; the lover of sinners soon took possession of her heart-but being young and inexperienced, through the insignations of the adversary and the vanity of the world, she because to lose to some measure, her religious enjoyment, although I believe she never lost her relish for divine things, and the service of God-when in her eighteenth year, she wrote in her diary, " I have fully determined to live more devoted to God than ever yet I have done, and am resolved to spend the remaining days of my life in the service of him who hath given himself for me." Soon after this she became a member of the Metho-dist Episcopal Church in Middletown. It was in 1823 that the writer became acquainted with her. She appeared to him to possess a generous soul, with unaffected piety. Naturally diffident and unassuming in her manners, she always appeared willing to take the lowest seat; and while some of her young relig-ious associates could express with confidence their religious feelings, Irena was wont to write bitter things against herself. But what through want of confidence she did not express in public, in secret, before her God, as her diary shows, she could express with an overflowing soul. October 20, 1822, she wrote thus: "Glory to God, I am this morning happy. My whole soul is filled with love. O that I had wings like a dove, I would quickly fly to yonder bright world of glory. No timorous dove darting from the rapacious seeks so eagerly its covert, as my poor heart seeks to fly to that happy place where there is ever-lasting rest." July 29, 1824, she was married to Caleb Miller, Jr. Soon after her marriage her health hegan to decline. The writer called on her in her sickness, and had considerable conversation with her. "I am conscious," said she, "I have not been as faithful as I ought to have been in taking up my cross; but notwithstanding, the Lord has blessed me wonderfully upon this sick bed." She expressed a wish, that if it was the will of God, she might live a little longer in order to praise him, but the Lord determined otherwise-he saw it best to call her home to glory.

one o'clock, the chariot of Israel and the horsemen shall never be dull, nor wearied; I shall never be but he ordered the helmsman to keep his course, and thereof came to take her. Her mother, who had watched her night and day, and her afflicted companion, and life, and love. Oh how holy is that blessed place would only hinder the fishermen, and perhaps get nogave her to understand that she was dying. She seemed to be surprised. "Why ma," said she, "is this dying? why sarely this is blessed dying." She seemed to chide them gently for not letting her know it sooner, so that she might have improved her time in conversing with them before her departure. It was train of thought which had been brought to the mind now too late to converse much; moments are ever precious, but if possible, now they were doubly so. With her feeble voice she called her companion-for some ter, I found as perfect a contrast as can well be imagtime previous she had been distressed to think that she must go and leave him; but never perhaps did the blessed promise, "my grace shall be sufficient for you," shine more conspicuous than on this occasion and never, perhaps, was the precious truth felt with more force and energy; grace triumphed, and Irena's happy soul rejoiced in hope of a better world, and in prospect of better company—winding her emaciated arms as well as she could around the neck of her companion, while he kissed her clay-cold lips, she said, "Calcb, you have been a good husband to me—you have made an idol of me—I must now go and leave you-but remember, I am only going to sleep." She hen called her mother, and one of her younger sisters; seeing them very much distressed, she said, don't grieve for me, remember I am only going to She manifested a wish to see her father, who was expected some time in the morning, and an elder sister, who was absent from home. She inquired of a person who was standing by how late it was,—after receiving an answer, "what," said she, "is it no later? then I shall not see them; but the will of the Lord be done." She then proceeded to give some directions concerning her funeral, and endeavored to call o mind some text suitable for a funeral sermon—but it was too late-" if I had," said she, " a little more time, I could think of one; but now I cannot." then left her love to all her friends, and charged her nother particularly to give her love to the children who had been under her care as a teacher, a little before her marriage. "Now," said she, "lay me strait, and let me go to glory." She was obeyed. She stretched out her hands, and expired without a strug-

gle or a groan. "Let me die the death of the right-

eous, and let my last end be like hers."

FOR ZION'S HERALD.

George Dakin, son of Ebenezer K. Dakin of Poughkeepsie, died on Saturday, the 12th of March, 1825, in the 19th year of his age. He was a young man of great promise—though he had near three years of his apprenticeship yet to serve, his master pronounced him a great mechanic. He was received on probation in the Methodist Episcopal Church in the commencement of the year 1823. Soon after he obtained the witness of acceptance with God, he felt an anxious concern for the salvation of others; and in his intercourse with his acquaintances, be labored to persuade them to embrace religion, by setting forth the joys of salvation in his own experience, the precious promises of the gospel, and the just retribution which shall be rendered to every man in the world to come. His light

At the close of the war, a noor ragged, half famishwas not hid under a bushel; he did not shrink from public exhortation and prayer, and the unction that attended his labors of love, often caused his hearers ica. Your countenance shows you have seen better to shed tears. For more than two years we have seen with pleasure, and hope of future usefulness, his growing gifts and graces. His diligence at his trade, and in my conjecture: O yes, sir, that is my crime; my the affability of his deportment, in the family in which father was a Methodist minister, and I, leader of a he was serving his apprenticeship, were as conspicu-ous as the manly and resolute boldness of his piety. He found himself very unwell on Wednesday, A. M. and went home to his father's. During his sickness, he expressed much anxiety for the salvation of his parents, and brothers and sisters. He was dehrious the greatest part of the time; but in the lucid intervals expressed the strongest hope of a happy eternity, and the clearest witness of acceptance. Saturday, the day of his departure was a day of severe suffering. mental as well as bodily. About noon one of the brethren called to see him-he stated he had been on offered in his behalf. After the precious promises of the gospel had been set before him, and prayer, in has been better to you than your fears." and he regained tranquillity and assurance. He was Jesus," after a sickness of ten days.

" A while to his assoc ates lent Towards heaven to point the way; To all a bright example sent, Scarce shown when snatch'd away.

Blest youth, adien! thy rich reward, The bliss that ne'er can cloy, Receive from thy approving Lord, Go enter in his joy

YOUTH'S DEPARTMENT.

SUCCESSFUL REPROOF.

with whom he was connected, and had occasion to rethat passing in an instant from gay to grave, he begged the Doctor to pray with him. The transition was osudden and unexpected, that, at first, he thought him in jest, and hesitated to comply. In the end, the young man was convinced of sia, and was brought to Some religious book lent him, falling under his father's eye, provoked so much of his displeasure, that, knowing from whence it came, he wrote Dr. Taft a very rude letter on the occasion. But this did not prevent the spread of conviction from heart to heart; e young man's sister became convinced of sin; then one of the servants was awakened. The father now lost all patience and self-command, and at once, to ex-tinguish the flame, he too. the resolution of banishing his son from his house. The young man, driven from his home, was received with open arms by the Dector; and not only so, but he engaged to give him 501. per annum, till he should be better provided for. God hath the hearts of all men in his hands; He touched that of the father, that he yielded to the gracious impression; he took his son again to his house, assisted him in his studies preparatory to entering the church, and of that church be is now a valuable member and minister .- Life of Dr. Taft.

SMART REPLY OF A CHILD.

A little girl being expostulated with by a clergyman, for attending a Sunday School belonging to a different place from his own; and being asked by him why she went there, very acutely answered, in the words of Dr. Watts,

I have been there, and still will go; Tis like a little Heaven below

···· > 60 ··· JUVENILE EXPOSITOR ... NO. 62.

In thy presence is fulness of joy, at thy right hand there are pleasures for evermore. Psalm xvi. 11.

There is no better criterion by which to judge of the enjoyments and employments. I had been reading a pleasing account of the death of a pious youth, who, when the symptoms of dissolution appeared, was unspeakably happy; having a foretaste of heaven and delightful prospects of glory, where is fulness of joy, and pleasures for evermore. "I have delighted in the company of the pious; I have loved the saints of God; I have taken pleasure in his worship; I have been grieved when I could not go to meetings of pray- The sailors taking him for a buoy, which some fisher-

where my Saviour dwells! where hoty souls and heavenly angels worship God and the Lamb for ever.' This and similar language gave the most indisputable evidence of the holy and happy state of the mind. I had scarcely got through the pleasing and profitable by reading this account, when I took up the "Confession of J. Lackington," and opening on the 16th letined. I shall transcribe a part of it.

"The mind is its own place, and in itself, Can make a hell of heaven

"Dear Friend-In October, 1793, S. P. Peach, Esq. being major of the volunteers, gave an entertainment to his corps, and others of his neighbors, in honor of Lord Nelson's victory. This was done on the lawn before his house. The good cheer, the company, music, songs, bonfires, fireworks, &c. had a wonderful effect on the poor countrymen; one of them, in raptures exclaimed (by my side) "this is heaven upon earth!" Upon which another of our volunteers very sincerely and earnestly declared, that "he did not think that heaven was half so fine a place."-This had not the least appearance of levity, but was an honest effusion of the heart. I will give you another anecdote of a similar kind. A neighboring elergyman was sent for to pray with a farmer's wife. on the Marsh-Common, about five miles from my house. He, in order to reconcile her to her dying situation, and to send her quietly away, held forth on the happiness which all good people enjoy after death at the right hand of God; during which she showed signs o npatience. The divine still kept on, and enlarged on the glory, splendor, &c. of heaven, until her patience being quite tired out, she exclaimed, "Don't tell me a long tale about the glory of heaven; old England, and Marsh Common for me.'

"Were it only a few poor ploughmen, and a Marsh Common farmer's wife, that had such low thoughts of the happiness of a future state, one should not be so much surprised; but is there not reason to think that there are thousands whose views are not more correct

of heavenly pleasures?"

Lackington further tells us that he and his wicked companions in infidelity used to laugh at the thoughts of going to heaven; and were so profane as to say that we would not like to sit on a cloud and sing hallelujah, and I fear we spoke the real sentiments of many more. What can be the views of all those who talk of going to heaven when they die, and are yet living in sensuality, mirth, vanity and neglect of all holy exercises? Old things must be done way and all things become new, before they can be meet to be partakers of the inheritance with the saints in light

SAILORS' T PRIEND.

ANECDOTE OF AN AMERICAN SAILOR.

At the close of the war, a poor ragged, half famished sailor applied to him for charity-he took him into his study-said to him-Where are you from? Amerdays. A sigh escaped him, while he answered, Yes. in my conjecture; Oyes, sir, that is my crime; my class-but I became vain, conceited, proud, neglected prayer, mixed with the world, I became a backslider, ran away, went to sea-was taken prisoner in France, detained there a long time in extreme distress-got to England, and am now almost famished. You broke your mother's heart, I suppose? I fear I bave. And buried your father of a broken heart? I am afraid it is too true. Well, what mode? have you got in you pocket-a penny? No. A halfpenny? No. here is two penny worth of Tracts at the reduced price, go sell them, they will bring you four pencea man who cannot get his living in this country with the borders of despair, and desired prayer should be two pence is not worth a penny; go, if you will work, I will put you in a way to get home, it may be, "God which he joined fervently, the tempter was repulsed, may yet be alive to embrace his prodigal son; your which far exceeded the most enchanting harmony, he mother may yet be spared to clasp to her bosom a had ever heard. To the inquiry, whence proceeded evidently dying during the afternoon, and at about 5 long lost child. Don't spend a penny, bring all the these ravishing sounds, his conductor answered, that belock, he was numbered with those that "sleep in money to me and invest it again in tracts. He went, they were the hymns of the blessed in heaven; and and in the course of the day returned again with the disappeared. Gennadius awoke; and the impression four pence-had eight penny worth of tracts, went off of the dream was dissipated by the transactions of the into the country, sold them for sixteen pence—spent day. The following night, the same young man ap-four pence, and invested one shilling in tracts. Made peared, and asked, whether he recollected him. another excursion, brought back one shilling and six pence, had three shillings worth of tracts—off again, and in a few days brought back five shillings, bought memory." "Did you hear them," said the apparition, more—then took another direction, sold them, came "dreaming or awake." "I heard them in a dream." back—then off again, and so on, till he had accumu-lated a few pounds, invested them in tracts—went conservation is a dream. But where is your body away, and he thought he had lost him, at length he while I am speaking to you?" "In my chamber." made his appearance beffer clad, new shoes—a decent but know you not, that your eyes are shut, and you hat, and finally so improved in his appearance, that on cannot see?" "My eyes are indeed shut." "How, the earth, and be as universal in its existence. as it is saying that he had heard of a ship at Plymouth going then, can you see?" Gennadius could make no an-SUCCESSFUL REPROOF. . to America—came to lay out all his savings in tracts, swer. "In your dream, the eyes of your body are which produced a large bundle, which he was about closed and useless; but you have others, with which versation with a young man of a respectable family, to sling at his back and walk off for Plymouth; he set you see me. Thus, after death, although the eyes of off with a light heart, and in hopes of enlivening by your flesh are deprived of use and motion, you will reprove him for some improper expression of which he his presence, the evening of life of his dear parents, if main alive, and capable of sight and motion by your had made use. The reproof went to his heart; and, God should spare them to behold their returning and spiritual part. Cease, then, to entertain a doubt of thoughtless as he had been, so deeply did the feel it, penitent prodigal. I saw him no more, said the vene-another life after death." By this occurrence, Genrable saint, and trust that the prayers of his pious pa-rents were answered in the preservation and return of doctrine of a future state.

PROVIDENTIAL DELIVERANCE.

ble: I will deliver, and thou shall glorify me."

might be seen by some vessel sailing in that direction. to-day." Meanwhile the man found Crow's chest, which contained his money amounting to 51. 6s. 8d. which he which time the poor young lad's strength failed, and he dropt into the sca.

At the second ebb, Crow said to his companion, The best way will be to take down the masts, and when the next flow comes on, to get upon them and trust to God to wast us in the sight of some vessel." The water returned at ten o'clock at night, and bore noral state than the relish the soul has for spiritual them off. In the course of the night the man died, overcome with hunger and fatigue; but Crow continued beating on the water, strengthening himself in Clerk of the Works, upon sufficient proof, shall disthe Lord his God, and with great difficulty keeping miss them accordingly: and that if any Master, work-

from sleep. At length, at six o'clock on the Friday afternoon, he was seen by a ship bound from Lee to Antwerp, belonging to one Thomas Morse, which was compelled by contrary winds to turn somewhat out of its course. on the mercing of the 16th, between twelve and shall soon begin a Sabbath which will never end; I hooks, begged the captain to let them have some fish;

thing for themselves. The helmsman having ter view from his elevated station, observed, that he thought it was a man; but they told him to steer on, for it was only a buoy. As the vessel had tacked a little towards him during this conversation, Crew was visited with a gleam of hope; but seeing her begin to turn from him, desperation seemed to give him power to take off his cap, and hold it as high as he could, moving it to and fro. This caused the helmsman to be more positive in his assertion; and in a little while the others agreeing with him, the vessel made towards

him, and took him up.

As soon as he was aboard, he put his hand into the breast of his shirt, as if to search for something; on which a sailor asked him, if he had his money there 'No," said he; "I have a book here, and I am afraid is wet;" when he drew out his Testament, which was dried for him. They then wiped the brine from his face, shifted his garments, gave him some refreshment, and laid him down by a fire to sleep. They did not disturb him till eight o'clock the next morning. when the sailors were desirous to hear his story. On their arrival at Antwerp, some merchants on board the vessel acquainted their friends with the circumstance, many of whom came to see the man who threw away his money, but kept his Testament, and gave him cash and clothing for his exigency.-The ladies wept much at hearing his tale, admiring the good pro-vidence of God: and the principal of the merchants showed him kindness, and presented him with 61. 10s. "Call upon me," s. th. Jehovah, "in the day more. of trouble: I will deliver, and thou shalt glorify me. For's Martyrs.

THE GATHERER.

UNGOVERNED ANGER.

The Diary of an eminent ejected Minister contains he following distressing parrative: -In the year 1667, a man near Barnard Castle, was ploughing a field adjoining his cottage. His son, a young boy, who drivng, happened to displease him; at which he flew into a violent rage, and in his fit of fury, struck the boy with the plough-staff so dreadful a blow, that the poor child fell down and died on the spot. When the fa-ther saw that his son was dead, he uttered three loud and agonizing shricks; on hearing a young ran out of the house to the place, leaving a young the door open. When she and agonizing shricks; on hearing which, his wife child in the cradle, and the door open. came back, she found her infant torn and mangled to death by a sow that had gone into the house during her absence. In her frenzy of grief, the wretched mo ther ran to the river, which was hard by, and throwng herself in, was drowned. To finish the tragedy, this most unhappy man, who, by yielding to the temptation of undue anger, at the fault of his child, thus dreadfully saw himself bereft, was apprehended and committed to York Castle to take his trial for the slayng of his son.

The manuscript from which the above account taken, gives no further information of the man. If he survived, he was probably tried for manslaughter: but, O what a lesson is this to all, especially to parents! How little does the slave of angry passion know into what misery he may, in a moment, plunge the world, a moral sense of nations. Our example himself! Reader, are you a passionate man or wo-man? You have, very probably, been upon the very brink of consequences, as terrible as those related and virtuous forefathers—the last of their generation above. It is only God's amazing mercy that has prevented them! Dare you presume that he will always the to their sons!—if we fulfil the designs, I say, and thus interpose? What if, on the next gust of your rage, he should leave you to yourself in righteous judgment? O, cry for the benefits of the blood and spirit of Jesus! Watch and pray, that you enter no more the equator to either pole, and her moral influence b

into temptation! Remarkable Proof of the Immortality of the Soul. Gennadius, a physician, a man of eminence in piety and charity, had in his youth some doubts of the reality of another life. He saw, one night, in a dream, a young man of celestial figure, who bade him follow The apparition led him into a magnificent city him. Your father in which his ears were charmed by melodious music "The melodious songs which I heard last night," an-

ORIGINAL SIN.

I overheard a discourse something like altercation Call upon me," saith Jekovah, "in the day of trou- between a deacon, his son, and servants. Some one had informed him that the cattle had broken into the On Tuesday the 26th of May, 1555, a mariner of corn field, and were making great ravages. His ser laiden in Essex, named Gregory Crow, with a man vants were ordered to make haste and turn them out and lad put to sea, intending to go to Kent, for a car- and repair the breach. "How came they there? and lad put to sea, intending to go to itent, for a cargo of fullers earth; but meeting with foul weather, his
boat was driven on a sane bank, where she bilged, and
filled so fast with water that the latte even were forced to brid. "Don't stand here talking to no purpose," cries to cling to the mast for preservation. The force of the the deacon with increased earnestness; "they are in aves carrying away different articles out of the boat, the field destroying the corn. I see there with my Crow had just time to save his Acr. Testament, which own eyes. Out with them speedily, and put up the had begun to float, and place it in his bosom. This fence." As I approached him he began to be more As I approached him he began to be more was a treasure which was very valuable in that day on calm. "Your pardon, sir; those fellows have quite account of its great scarcity. In about an hour after-vexed me. They make me think of our parson's scrward the ebbing of the tide would have left the boat mon on the origin of sin, spending his time in needlessdry, but she split asunder, and they could not save ly inquiring how it came into the world, while he ought her. They leart therefore, upon the sand, which was to be exhorting us to DRIVE IT OUT." "Your obserat least ten miles distant from the shore, and knowing vation is just," said I, "and your directions to your that in half an hour it would be again covered by the servants contain sound orthodox doctrine; a good return of the water, knelt down and prayed that they practical improvement to the discourse we have heard

Hint to Church Builders .- When Sir Christopher gave his master; but the latter threw it immediately Wren was building St. Pan's Cathedral, he caused into the sea, saying, "If the Lord is pleased to spare the following Notice to be affixed to several parts of our lives, he will provide for us." They then all the structure; and we would recommend the adoption three clung to the mast for ten hours, at the end of of it, at the present time, in all cases of Church build-"Whereas, among laborers and others, that ungod-

ly custom of swearing is too frequently heard, to the ishonor of God and contempt of authority: and to the end that such impiety may be utterly from these works, which are intended for the service of God and the honor of religion, it is ORDERED, that profane swearing shall be a sufficient crime to dismiss any laborer that comes to the call; and the miss them accordingly: and that if any Master, working by task, shall not, upon admonition, reform the profanation among his apprentices, servants, and laborers, it shall be construed his fault, and he shall be liable to be censured by the Commis

Christians' hearts are as iron; if they once be made hot with the love of God, they will more easily be joined together in love to one another.

GENERAL MISCELLANY.

OUR COUNTRY IN PERSPECTIVE.

It is a fact, which, on account of the consequences

which it is pregnant, ought to be continually reit.

erated, that our population doubles in 25 years. How shall provision be made for the intellectual and moral improvement of these swarming millions? Within twenty-five years from the present day provision ought to be made for the education of ten millions of young citizens. My countrymen, look along the line of time Anticipate the future. Contemplate your country as filled with two hundred millions of citizens, educated irtuous, manly, high-minded freemen all living under equal laws, all happy and ministering to each other's felicity. Think with what power America will then be invested, what glory will surround her. The fairest forms that ever presented themselves to the eve of the poet, in the hour of highest inspiration, and when the most enrapturing visions broke on his image ination, do not exceed in grace, and beauty, and glo ry, those which our country may assume in the enjo ment of a truly virtuous and well regulated liberty But there is a painful contrast to this scene. It is mournful to behold, yet the sight may be salutary. Suppose then that ignorance and vice should extend their deadly influence-and that the mass of population should become the poor miserable victims of indolence and dissipation; should be such creatures as we find on the margin of our great waters, or in the hearts of some of our interminable forests-what thes would be the state of the country? Where now the reeman raises his manly front, and shows a countenance conscious of inward dignity, and an eye beaming with intelligence, we shall see the poor, abject. crawling flatterer, the pander to a great man's fusts, the minion of power. Is this impossible. Look at Rome. Where once the eloquence of Cicero poured its blaze of light and beauty; and where once a higher spirit than he rose, refulgent from the stroke of Cesar's fate, and shook his crimson steel, and called on Tully's name, and bade the Father of his country hail, for Rome again is free; even there men who have dared to call themselves priests of the living God and representatives of the meek and benevolent Saviour, under a hypocritical pretence of religion have ever forged chains for the mind, and bound the conscience in fetters. There slavery in the most degrading form has prevailed, and has branded with its grace the image of the Most High in man. Look at Greece, where eloquence moulded at will the fierce Democracy; where Leonides fought and Demosthenes spoke; even there the cross itself has been the emblem of subjection; and the descendants of Greek have worn out the chain even amidst the sepulchres of their fathers. Athenian and Spartan mothers have sent sons to serve in the palace of the Pachas, and What has been, may be daughters to the Seraglio. Vice and ignorance will always pave the way for des

Seeing these things are so-what is our duty? Are we not urged by every motive of patriotism to unite and exert our very uttermost in promoting that virtue and knowledge without which, America must sooner or later be numbered with fallen republics .-Fuit Illium et ingens gloria Teucri.

But our country is not alone concerned. The world looks on us. There is now a public opinion of will tell with mighty influence on the destiny of the human race. If we fulfil the designs of our brave grand conceptions of our forefathers, then will America stand forth as a glorious example, afording instruc tion to the nations. Her voice will be heard from felt over the whole earth. But should she fail, alas her history will be cited to prove that the people are incapable of self-government. Philanthropy as we as patriotism call on us then to unite in giving elevation to the moral feeling, and improvement to tellect of our country. DR. RICE

FROM THE PHILADELPHIA RECORDER.

The following judicious remarks which we copy from the Philadelphia Post, relative to the termination of the war in Peru, are calulated to excite a deep solicitude in the breast of every philanthropist, for the future welfare of that interesting section of the globe-

The authority and with it the pretensions of Spaju are for ever annihilated in this fertile and beautiful portion of the globe. The cause of freedom-the sacred rights of man have triumphed, as they ever must the iron chain of despotism, and in the fulness of his heart, views each effort and every success in so sacred a cause as another link in that glorious system the earth, and be as universal in its existence. as it i fair, beautiful, and sublime in its operations and influ ence. But in the happiness we feel at the successful termination of the Peruvian war, a shade of doubt, we must acknowledge steals over our minds at the cop templation of what may possibly occur, and for a while mar the glowing prospects of the country. We con fess our want of sufficient information on this point, and that our forebodings may be, as we trust, entirely unfounded. We allude to the moral and intellectual char acter of the numerous population of this country. Has the dread priesthood, which has so long and so perseveringly exerted its baneful influence to darken the mind and hold in the loathsome bondage of ignorance and superstition, the faculties of man, lost all its influence has it merely shrunk from the glare of light which has lately surrounded and unmasked it, to practise it unhallowed efforts more securely in scret and silence Has the great and violent struggle, which is now about to receive its quietus, sufficiently roused the long slumbering mass to a due sense of the evils from which arms, and the shouts of victory, will they sink back by degrees, under the guidance of their old, and not doubly embittered enemies, to their former supinches These are questions we almost dread to see answered but which we hope can be done favorably. Educa tion must exercise its power among them-a spirit inquiry must be excited and fostered; and the ble sings of liberty are then secured; but without a prop er sense of the importance of these things, and d regard to their own rights, we fear they may but hav exchanged masters, and are still destined to remain slaves-slaves to the worst of tyrants, ignorance, ava rice, and superstition.

HABIT.

To illustrate the force of habit, an old story is tol of the inhabitants of a certain town, who had lon been accustomed to carry, in pailfuls, all the water necessary for domestic use, from a river a quarter of a mile distant, and who, after the water had been brought into the town by means of an aqueduct, still continued to bring their pailfuls from the river. A new story told in a late number of the Quarterly Re view, is equally striking and more credible. practice which the negroes of Jamaica had of carrying their burdens on their heads, was thought to be inju rious to their constitutions, and to save the health of their slaves, many of the planters used wheelbarrows Some of the negroes used these vehicles in the prope manner; but, so strong was the force of habit, others placed the loaded wheelbarrow on their heads.

They that are professors only, and make show of re ligion for sinister ends, are like Orpha; in times of affliction they will kiss their mother and begone; they will soon take leave of the church of God. But they that are true Christians are like Ruth; they will cleave to her, stay by her, live and die with her, and never

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we shall notice, is preacher concerni ninistration of its these ordinances, wil and virtuous man. with creeds and confe ed at a period of life these ordinances, and

best judge of his own not bound to submit the inquisition of any Again, " If it is your miefe bringing your childre rating the blessed mer appointment, with yo of any minister, or an you cannot conform not avail yourselve-you may then baptize brate the Lord's supp

be an extreme case v or expedient : bu you need have no he The passage con-" I know I expose m The attempts to pro-churches, that is, an other men, and other the chief cause of all ties, which have dis priestcraft, and eccle and in the most remot

resistance is possible, tian harmony but mut allow to account full themselves. All are family, and in his signoral virtue." pp. 22 Is the reader at a be organized on su from the congregat in perfect agreemen er informs his cong sion, that he wishes administering the lence, and a partici and that hereafter. and by their silence they may signify it

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the congregation as Such are the view reduced to experim are God's children, the practice is such proper to take the b review that the mo were here to be ad proper to apply fo conduct or principle tion was to be taken be satisfied with him for himself. The la such church will eve confessions; and ev period of life, when these ordinances, an is, the best judge of bound to submit his the inquisition of an as well as with his Colman deny him t udgment in this ma duct constitute an in to receive the ordina doctrine of Mr. Col arrived at a period of nature of these ordin or himself, is the bei True, Mr. Colman is not suitable, and not; but the applic the right of judgir Can that right be

of the discourse; ar sistent, must be no ery man who is satis les or conduct what C. to escape this cor to these ordinances s ery serious and virtu and virtue? And w sess these qualities, mitted to the man his taught that private p self a Christian, shou timent, and fancy the act that the primitiv mmon; and suppo adopting such a prine racter of a notorious n vain, should at last ordinances of baptism im at the same time. and was satisfied with

conduct. Could Mr.